The Priest

Edited By Priests For Priests

February, 1951

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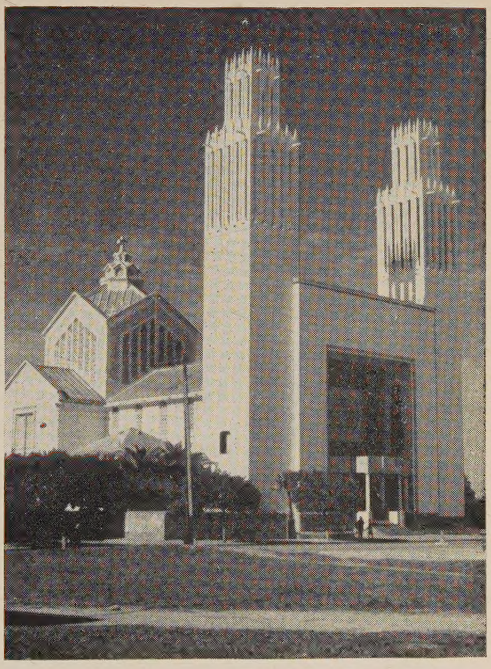

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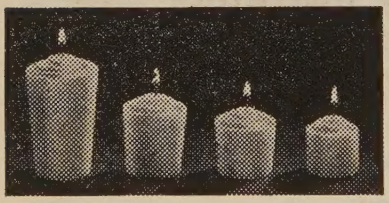

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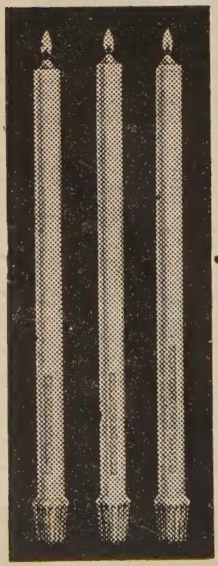

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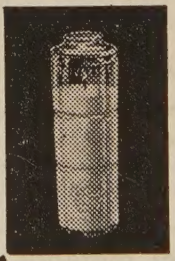

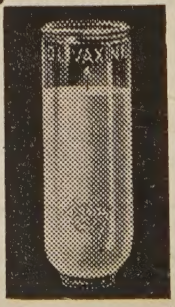

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IT appears that our position on the liceity of using the A-bomb is unpopular. From the cross-section of Catholic publications coming into our office, we see only the Boston **Pilot** and **The Catholic Worker** on our side — also, of course, Dr. J. McCarthy in **The Irish Ecclesiastical Record.** As far as NC-News is concerned, there just is no minority opinion.

(We contend that since total warfare is illicit, and since the bomb cannot be dissociated from total warfare, its use is therefore immoral. The controversy centers on the minor premise.)

As far as the average Catholic is concerned, any opinion threatening to tie our right hand behind our back is going to be unwelcome.

Of the several items that caught our eye during the past month, we would like to record the opinion of William L. Laurence, Science Writer for the New York **Times.** He is quoted in **Life** as saying that a large H-bomb "could be exploded at a distance from an abandoned, innocent-looking tramp-ship. It would have a radius of destruction by blast of 100 miles."

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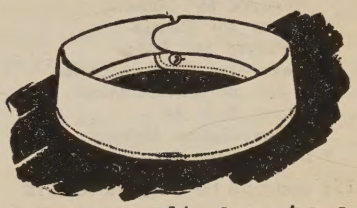

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hard to control the effects of such a detonation.

* * *

Then, early in January, Dr. Edmund A. Walsh, S.J., vice-president of Georgetown, came out with a discussion of the bomb that left much to be desired.

It is curious that while his confrere, John C. Ford, should have written the definitive treatise establishing the immorality of obliteration bombing and, by inference, of total warfare (**Theological Studies, Sept., 1944**), Dr. Walsh could still write that "There is no longer a battle front in the conventional sense; there is no longer a defined and limited zone of combat occupied by military forces, by men who are expected to run the risks of soldiers, leaving a rear

THE PRIEST **FEBRUARY, 1951** **VOL. 7, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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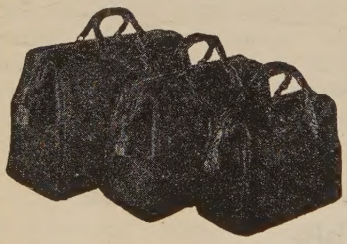

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But there should be! — and the accomplishment of that fact by an immoral enemy does not thereby justify us in the immorality of destroying the lives and property of innocent non-combatants!

Dr. Walsh reduces the matter to two questions: If the A-bomb is used against us, may we retaliate in kind? Secondly, "Would the United States be justified in launching an immediate atomic attack against an enemy power before it could use that devastating weapon against our cities?"

To both questions he gives an answer that is, ultimately, affirmative.

We agree with the editor of **The Pilot** that many will be disappointed "that Father Walsh left some more basic questions unanswered, if indeed he did not presuppose that they were already settled. It is, for example, far from decided whether or not the atomic bomb may not be in itself an immoral instrument of war.

"All of us may find it convenient and even pleasant," **The Pilot** continues, "to ignore the questions surrounding the nature of the bomb and the control of its effects with a hasty reference to the 'indirect voluntary' of which moralists speak."

The editor recalls the successful taboo of poison gas, and goes on to say that "The Soviet, or any equally amoral state, may roll

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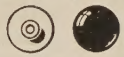

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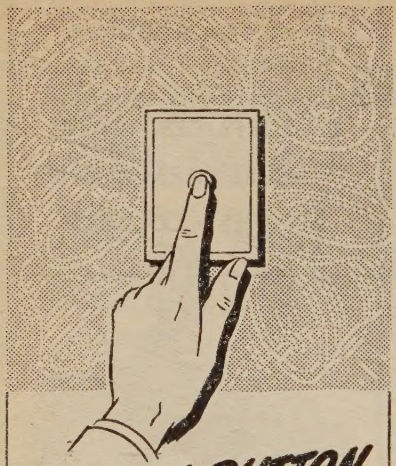

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poison gas down over our country from the north — a tragic possibility, to be sure, but not one that would render moral the use of the same or similar instruments of war by our people.

"The fundamental question," the editor concludes, "is not at what point in a possible war can the United States use the atom bomb. The really basic question is if the bomb itself is a legitimate instrument of modern warfare."

* * *

Mr. Gordon C. Zahn, writing last fall in **The Commonweal,** focused a startling sidelight on the issue. As of last September, according to the New York **Times,** one-eighth of the human race had signed the spurious Stockholm Peace Petition.

"Discounting the signatures obtained in Communist-dominated areas," said Mr. Zahn, "we must still take note of the fact that almost a million and a half signatures have been obtained in the United States in spite of the wide publicity given to the suspect parentage of the document. Catholics must take interest, too, in the totals for Italy and France; almost one-third of the population of the former and more than one-fourth of the population of the latter have signed. It should be self-evident that the motives of a few thousand Communist plotters behind this drive are nowhere near as important as are the motives of the 273,470,566 people all over the world who have signed."

His conclusion: "He (the 'common man') has sensed the consequences of contemporary acts and policies and has joined in protest with other common men all over the world" — by grasping at this "fake device" — "futile and ex-

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ploited though their protest may be."

It would, of course, be interesting to know just who counted those signatures and how the total can be checked. . .

He Who Gets Slapped

DID you know that Paul Hume is a member of N.C.C.M's Radio Committee, sharing in the selection of speakers and other details concerning production of their three network programs?

Hume—also on the Faculty at Georgetown — is the Washington music critic who handled President Truman's ill-tempered slap so gracefully.

We found this item in **Catholic Men,** published by N.C.C.M. at 1312 Massachusetts Ave., N.W., Washington 5. It's a newsy little sheet, well worth its dollar-a-year subscription rate.

Luce Lapses

IT is a part of the journalist's code of honor to make public confession of factual errors, omissions, and the like. The more powerful the periodical, of course, the more it depends on honor, since it becomes increasingly difficult for the injured party to contact all the readers with his correction.

Life sinned notably by presenting a full issue on the nation's school-system with only the most minuscular mention of our Catholic contribution to the cause. Msgr. Hochwalt of N.C.W.C. wrote the editors a good-humored little note, pointing out the omission; and we can be sure that hundreds of other readers must have written in the same vein. But, if we re-

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member rightly, not one of those critical letters was published.

Item: **Time,** analyzing the election results, asserted that Senator Tydings "was almost solidly opposed by Maryland Roman Catholics."

The Baltimore **Catholic Review** immediately brought the editors to book, pointing out "that there was no Catholic bloc, never had been, and probably never would be, and that Mr. Tydings' defeat was so overwhelming that without any Catholic vote he would have lost anyhow to Mr. Butler."

Time assigned its Baltimore correspondent to make a check, with results that confirmed **The Review's** contention. Writing to one Maryland correspondent, the news-magazine said that, as they now see things, the main reason for the Tydings defeat was the defection of business and the conservatives, usually staunchly loyal to Tydings. In explaining its first error, the editor stated that the November 13 issue went to press so fast and so soon after the elections that the management did not have time to make a full analysis of them.

We don't recall this little by-play being mentioned in any way in **Time's** correspondence section.

Correction

IN our December issue we said that St. Stephen's Church, Minneapolis, disposes of 17,000 copies of **Our Sunday Visitor** each week. The printer had one zero too many on that figure.

But even so: St. Stephen's still handles more copies of the paper than any other parish in the country.

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THE following Associated Press dispatch from London appeared under that heading. We quote it in extenso:

Afraid of catching cold? Get yourself a "dog collar."

The "dog collar" is the name they have here for the stock and collar worn by clergymen. Rev. J. L. Carrington recommends it as the best guarantee against colds.

While Britain sneezed and sniffled through a freezing spell made worse by dwindling coal supplies, the vicar of All Saints Church of England in Hampton, Middlesex, wrote today in his parish magazine:

"The stock is one of the reasons why clergymen live long."

He explained to reporters:

"Clergymen seldom die under 80, though they stand at funerals in cold churchyards and in streets talking to people.

"Credit must go to the stock — the little black 'dicky' a clergyman wears on his shirt under his waistcoat.

"Normally it is made of silk and lined and has a wool-and-hair interlining to stiffen it. It covers the most exposed part of the body."

Rev. Mr. Carrington sneezed.

"Excuse me," he said. "I have a cold. I wore an ordinary collar and tie last week."

Veneration of Relics?

A LAYMAN forwards a newspaper clipping that reads as follows:

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tween Jersey in the Channel Islands and the State of New Jersey, a stone from an eleventh century church has been given to the Protestant Episcopal Diocese of New Jersey, and will be built into the altar of Trinity Church, Trenton. It is thought that the stone was part of a still earlier church in the Island of Jersey."

"Does this constitute the veneration of relics?" our friend wants to know. Further: "What business has a stone from a Catholic church in a non-Catholic altar?"

We referred him for an answer to the Reverend Rector of Trinity Protestant Episcopal Church, Trenton, New Jersey.

Wit and Humor, c. 1200

PAGING through some excerpts from the writings of Giraldus Cambrensis the other evening, we were delighted at the freshness of the man's humor—not the type that would provoke guffaws, certainly, but a more literate, a more refined genre, just as one would expect from the literacy and refinement of the Thirteenth Century.

For instance, he tells of a parish priest asking the learned John of Cornwall who "Busillis" was. Not knowing the word, John asked the priest where he found it. Opening a Missal, the priest pointed to the last words "in die" at the foot of the page. Then he showed John of Cornwall the first words at the top of the next page: "bus illis."

Elsewhere, he tells of William de Wanda, Dean of Salisbury, who was sent by his Bishop to hold

Continued on page 142

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The Priest

Vol. VII FEBRUARY, 1951 No. 2

Editorial Comment

Meditation or Damnation

IT was a clerical bull-session and one of the younger Fathers was griping.

"Man," he said, "if I could go back to the seminary and give the students a realistic spiritual reading on the priesthood, I'd empty the house before supper. They wouldn't even wait to pack. They'd be climbing out the windows."

"That's where you're wrong," said Father Joe. "I made a day of recollection at the seminary last week and I sat in with the students at spiritual reading. The rector went right down the line on all our problems and hardships. He didn't pull any punches, either. He told all.

"And do you know their reaction? They were bored. They slept through it — glassy-eyed — slouched in their seats — pulling at their ears and cracking their knuckles.

"I had all I could do to control myself. I wanted to say, 'Father, may I have the floor for a minute?' And then I would have told them a thing or two. 'Listen, you muttonheads,' I'd have said. 'Pay attention! He's telling you the truth. It's a matter of spiritual life and death. Can't you listen?'"

As a matter of fact, we visited our diocesan seminary only yesterday with the idea of taking a parishioner out to dinner. But it was unthinkable, we learned. The vice-rector had no authority to grant such a preposterous permission, and he counseled us against even bothering to approach the rector. We were allowed a fifteen-minute conversation with our man between exercises of one kind or another.

Then, as we watched the seminarians going through the corridor on their way to dinner, in perfect silence, eyes modestly lowered, our thoughts began ranging over the possibilities: These were the curates and pastors of the future. These would be our Bishop's joy and his headaches. In that crowd, by the law of averages, there were bound to be more than a few problem-

priests, drinkers, "sports," laxists, cranks. . .

And yet no man approaches the ordaining prelate without clearance from his confessor for the internal forum, and the recommendation of the faculty for the external forum.

What does it then? What happens to a man following ordination and release from the paternal discipline of the seminary?

Clerical Misfits

We are told of curates ordained only a few years — and they represent types discernible in every diocese — who seem to be only laymen in clerical garb (when they wear it), and not very good laymen at that.

The only time they are in the house is when they are "on call" — and then their door is closed and one hears nothing from within but the gentle creak of bedsprings, the rustle of the mattress. Every phone call develops into an altercation aimed finally at dodging a trip or an appointment. They squabble with their brother-curates over who is to instruct what convert, to prepare what marriage.

A census is ordered by the pastor — and left untouched. Such men see the inside of the school only a few times each year. They don't follow up their critical cases after anointing them. They are last in the confessional and first out.

What is a pastor to do? After all, he reasons, he could do worse. At least the curate can hold his liquor; he's not giving flagrant scandal; and he does stay home weekends. . .

It is as though the priestly heart of these men has dried up, leaving only a shell of external observances. And only a few years before, they were among that meek, apparently self-disciplined group filing silently into the refectory.

Tales of Tyranny

As for the pastors — they are good, thank God! But there are exceptions, and every diocese is rife with stories of petty tyranny. The man who turns out the lights on his curates at breakfast; who forbids his assistants to use the telephone after supper; who keeps all High Mass stipends for himself, takes all stole fees, all weddings, all funerals; who forbids the use of radio or typewriter while he is in the house ("too disturbing"); who has a suite with private bath for himself, keeping his assistant cooped in a little room, to share the bathroom with the domestics.

We know of one pastor — this is an actual case! — with a mania on the subject of waterbills: his assistant may not run the faucet while shaving ("You have a stopper, don't you? Well, use it!"), nor flush the watercloset more than once a day.

If the sin of the junior clergy be predominantly lack of fidelity to duties of state, one can charge their seniors, correspondingly, with a want of consideration — in plain words, lack of basic fraternal charity.

For the history of these types, let's go back again to the seminary: First of all, we find the students who never accepted the seminary to begin with. You knew them, and so did I. They just refused to take the training. Their obedience was purely external. Clinging stubbornly to their own self-will, they never surrendered themselves wholly to Christ. They just lay low, biding their time against the day when they would enjoy the freedom of the priesthood. Against their type, a seminary faculty is more or less helpless.

Still others were weaklings, drifting with the crowd, shored up by the cruel kindness of their friends. They depended on their cronies to get them to the various exercises on time, to help them through their examinations, to cope with the little exigencies of day-to-day routine. Later, adrift in the priesthood, they are more or less helpless, unable to adjust, and so they too easily conclude that they can't "take" it. Then they find themselves a "castle" in the parish or take refuge in stimulants, crying the while, "Why didn't someone tell us it would be like this?"

We must say, though, that these were the exceptional types. And even at that one could not say that all of these later spoiled in the ministry. There is wide room for the acquisition of conviction. God is good and the grace of Orders works wonders.

"Si non es vocatus," Pius XI once said, "fac te vocatum." It happens more often than we dream!

What Happens?

But let's leave the exceptions and turn our attention to the man who has taken his training and rises, now, from the feet of the ordaining prelate, a priest of God, full of charity and humility, breathing forth zeal and piety, magnificent in the full panoply of priestly virtue.

Two years from now, he has slowed up perceptibly, and within ten years he may have become the hollow shell described above — a lazy priest. Where has his dedication gone? What caused all that charity and humility, that zeal and piety, to just vaporize?

One very likely solution of the mystery is indicated by our Holy Father in his Apostolic Exhortation, "Menti nostrae," of last October. With characteristic acumen, born of native insight, priestly experience, and his own deep piety, he gets at the seat of trouble when he writes that

"Just as the desire for priestly perfection is nourished and strengthened by daily meditation, so the omission and neglect of this practice is the source of tepidity of spirit, through which piety is lessened and grows languid, and the impulse toward personal sanctification is not only weakened or ceases altogether, but the entire priestly ministry suffers great harm. It must therefore be stated with-

out reservation that no other means has the unique efficacy of meditation, and that, as a consequence, its daily practice can in no wise be substituted for."

The seminarian is bound to meditate. The rule of the house vacates a regular interval for that exercise and there is a check on attendance.

(But here is a test for the seminarian: "Did I meditate daily during the holidays just past? Do I meditate during my summer vacations?" If the answer is No, the chances are that he won't meditate as a priest.)

Compromise — Self-Excuse

Nevertheless, the young priest leaves the seminary with the best of intentions. He *will* make a formal meditation daily. Then there sets in a period of well-intentioned compromise and self-excuse:

He must take the six-thirty Mass so that he can get in his Communion calls. Five-forty-five is too early for rising. But never mind! He'll make his meditation in union with Our Lord in the pyx as he makes his rounds.

He binates Sundays. The second Mass should do for meditation. He has Holy Hour Friday Evenings. That should take care of Fridays. Saturday's mental prayer becomes a study-period devoted to thinking out tomorrow's sermon. Wednesday is his day off. He can meditate while driving out into the country. And so it goes, until at last formal meditation is a thing of the past.

Next to be dumped overboard is spiritual reading.

(We have known one priest who sold even his seminary textbooks. He kept his shoes in the bookcase. So many other priests, when you visit their apartments, have such a pitifully small collection of books: Bradley-Arnold, a Latin dictionary, a few other college and seminary texts, with here and there a presentation volume from the Sisters and school-children.)

After that, things deteriorate swiftly. The daily visit to the Blessed Sacrament is abandoned. Then any sort of preparation for Mass — and thanksgiving afterward. Next, the rosary. Then worse. Generally on the plea, mind you, of giving Our Lord better service!

"I just don't have the time. I'm in a big parish. I get in my Mass and Office — fact is, sometimes I'm caught off base even with the Breviary."

It's fatal, as our Holy Father has pointed out. Let's look into just one of the reasons: Celibacy, if it be not supernatural, becomes unnatural. A man has to love something. Your average priest, by all his training, has had his attention directed toward Christ as the sole object of his affections. But, perversely enough, experience shows that long service in the ministry (if we don't meditate) can have the melancholy result of erasing Christ from our hearts and

minds. And what comes in to fill the void? Some woman? No! We took a vow against that. Instead, we become self-centered. We worship our own ease — which makes us overbearing, anti-laical, cantankerous, and leads toward avarice.

Hence the phenomenon of the priest whose personal life is irreproachable. Yet his every day is a whirlwind of bitterness from the time he tears out the altar-boys before Mass until he slams the door on the last of his parlor-calls at night. His people fear him, and as for the weaker members of his congregation — well, the smoking flax is sedulously quenched, the bruised reed snapped.

Hence also the phenomenon of maladjusted priests. A subscriber, a young curate on the verge of a nervous breakdown, poses the question: "What do you think of this business of getting put in a spot where you're doing something you feel you can do and like to do, vs. sticking at whatever they give you, no matter what it does to you?"

Later, he resolves that question with another: "Do you think I'd be satisfied anywhere?"

Now, in our diocesan setup, as any man who meditates must realize, especially if he has ever sweated out a naturally repugnant assignment, "whatever they give you" must be accepted as the will of God, who has a special love for each of His priests. To save our life we must lose it, with all that that implies: death to ambition, even to innocent seminary-dreams of p r i e s t l y prowess such as mass conversions, a particular pastorate, etc.

When a man is under a grinding regimen, with unpleasant living conditions, temperamentally at odds with his pastor, it's going to take a boiling spirituality to see him through. And that can be maintained only through daily meditation. Otherwise, a man will crack up.

Natural Happiness Is A Help

On the other hand, there is this to be said on behalf of that curate: It may be true that no saint ever had a nervous breakdown, but nevertheless the supernatural builds on the natural, and a certain substratum of natural happiness is, if not absolutely necessary, at least *valde conveniens* for progress in the spiritual life: such things as adequate meals, clerical companionship, pleasant living quarters, amiable relationships within the household, etc.

And while the Bishop's coinsides with God's will in our regard, every parish priest should be able to feel toward his Ordinary somewhat as a monk feels toward his abbot. The Bishop is our father in God. We should feel free to approach him with our problems, praying that a more desirable adjustment can be made. On his part, he has the help of the Holy Ghost in making decisions.

It has been estimated that it costs roughly $20,000 to train a priest. That's the annual cost of

operating a major and minor seminary, divided by the number of ordinands for one year.

That's a lot of money. Prescinding from the priceless graces of vocation and character endowments, each priest represents an asset of $20,000 in a diocese, and his value appreciates with the experience and stability acquired over the years. We mention that figure as the purely fiscal side of a priestly crackup. The diocese has lost a valuable asset. His replacement will take years and cost plenty.

(We should think of that, too, from time to time, and relax when we're driving ourselves too hard — or, conversely, tone ourselves up when we sense that we're drifting.)

But see how it all leads back to meditation: We must meditate or we'll lose our soul. St. Teresa said it is as simple as that, and she was speaking not especially of priests, but of Christians in general. Before Mass or afterward, in the late morning or mid-afternoon (they say Cardinal Newman used to make his meditation in the evening) — it's valid whenever we make it; but make it we must, even if it's only a matter of thoughtfully reading from the New Testament.

To quote again from "Menti nostrae": "It behooves the sacred ministers, therefore, to strive to reproduce in themselves the example and virtues of the Redeemer, as traced in the Gospels. However, just as the food of the body does not nourish, sustain or develop our life unless, after being digested and assimilated, it can be changed into our own substance, so the priest cannot acquire dominion over himself and his senses, cannot purify his spirit, cannot grow — as he should — in virtue, cannot, in brief, fulfil with alacrity and with fruit the duties of his sacred ministry, unless he has penetrated deeply, through assiduous and unceasing meditation, into the mysteries of the Divine Redeemer, the supreme model of the priestly life and the inexhaustible font of sanctity.

"We therefore consider it Our grave duty to exhort you to the practice of daily meditation, a practice recommended to the clergy also by Canon Law (can. 125 No. 2)."

If you need proof of all these things, look around you. No — look into your own heart, and just see if all your problems wouldn't vanish in the vigor of an inner life, fervently lived in union with Our Lord and His Blessed Mother.

By way of a postscript: These remarks are not to be construed as any sort of a reflection on the tens of thousands of Christlike priests serving with sincere devotion in the parish ministry. If we felt impelled to approach the subject from the negative rather than the positive point of view, it was only for the purpose of dramatizing the problem—even, if need be, by horrible example. — R. G.

A Letter from Father Damien

He is our brother, too

Francis Larkin, SS.CC.

EVERY priest is familiar with the life of Father Damien. His work at Molokai has been described time and again by writers from many lands. John Farrow's fine book on Father Damien has been read by the majority of priests, and the splendid booklet by the Apostolic Delegate is — or should be — in every library.

But not enough is known by priests about Father Damien, the *priest* and *religious*. Father Damien went to Molokai primarily to save the souls of the patients there. That thought dominated his sixteen years of heroic labors in their behalf. In this priestly work he was eminently successful. He was a great convert maker, and it was rarely that a dying leper left this world without the last rites of the Church or the saving waters of Baptism to send him straight to Heaven.

What kind of a life did Damien lead as a priest and religious? What was his daily routine? How did he go about the task of saving the souls of those entrusted to his care? These and many other questions of a similar nature will be found answered in the letters he wrote his priest-brother, Father Pamphile, SS.CC. (whose place he had taken years before), and in letters to his superiors.

One of the first letters he wrote after his arrival in Molokai was to Father Pamphile. It contains many insights into the priestly soul of Damien.

Attention is called particularly to his statement: "As for me, I make myself a leper with the lepers, to gain all to Jesus Christ." Here is the real Damien speaking. Here is the secret of everything he did. For this he lived, suffered, and died.

The following statement is also very touching: "That is why in preaching, I say *we lepers*, not *my brethren*, as in Euorpe."

The letters, VCJS, found at the head of this letter signify, "Vivat Cor Jesu Sacratissimum," part of the motto of the Congregation of the Sacred Heart. . . .

Kalawao, November, 1873

VCJS

"My dear Brother, — God has deigned to choose your unworthy brother to assist the poor people attacked by that terrible malady, so often mentioned in the Gospel — leprosy. For the last ten years this plague has been spreading in the islands, and at last the Government found itself obliged to isolate those affected with it. Shut up in a corner of the island of Molokai, between inaccessible cliffs and the sea, these unfortunate creatures are condemned to perpetual exile. Out of two thousand in all, who have been sent here, some eight

hundred are still living, and among them a certain number of Catholics. A priest was wanted; but here was a difficulty. For, as all communication was forbidden with the rest of the islands, a priest who should be placed here must consider himself shut up with the lepers for the rest of his life; and Msgr. Maigret, our Vicar-Apostolic, declared that he would not impose this sacrifice on any of us. So, remembering that on the day of my profession I had already put myself under the funeral pall, I offered myself to His Lordship to meet, if he thought it well, this second death. Consequently on May 11, a steamer landed me here, together with a batch of fifty lepers, whom the authorities had collected in the island of Hawaii.

Hard Living Conditions

"I found on my arrival a little chapel dedicated to St. Philomena, but that was all. No house to shelter me. I lived a long time under the shelter of a tree, not wishing to sleep under the same roof as the lepers. Later on, the whites of Honolulu having assisted me with their subscriptions, I was able to build myself a hut, sixteen feet long and ten wide, where I am now writing these lines. Well, I have been here six months, surrounded by lepers, and I have not caught the infection: I consider this shows the special protection of our good God and the Blessed Virgin Mary.

"Leprosy, as far as is known, is incurable; it seems to begin by a corruption of the blood. Discolored patches appear on the skin, especially on the cheeks; and the parts affected lose their feeling. After a time this discoloration covers the whole body; then ulcers begin to open, chiefly at the extremities. The flesh is eaten away, and gives out a fetid odor; even the breath of the leper becomes so foul that the air around is poisoned with it. I have had great difficulty in getting accustomed to such an atmosphere. One day, at the Sunday Mass, I found myself so stifled that I thought I must leave the altar to breathe a little of the outer air, but I restrained myself, thinking of our Lord when he commanded them to open the grave of Lazarus, notwithstanding Martha's words, *jam foetet.* Now my sense of smell does not cause me so much inconvenience, and I enter the huts of the lepers without difficulty. Sometimes, indeed, I still feel some repugnance when I have to hear the confessions of those near their end, whose wounds are full of maggots. Often, also, I scarce know how to administer Extreme Unction, when both hands and feet are nothing but raw wounds.

No Physician At Hand

"This may give you some idea of my daily work. Picture to yourself a collection of huts with eight hundred lepers. No doctor; in fact as there is no cure, there seems no place for a doctor's skill. A white man, who

is a leper, and your humble servant do all the doctoring work.

"Every morning, then, after my Mass, which is followed by an instruction, I go to visit the sick, half of whom are Catholics. On entering each hut, I begin by offering to hear their confession. Those who refuse this spiritual help are not, therefore, refused temporal assistance, which is given to all without distinction. Consequently everyone, with the exception of a very few bigoted heretics, looks on me as a father. As for me, I make myself a leper with the lepers, to gain all to Jesus Christ. That is why, in preaching, I say *we lepers,* not *my brethren,* as in Europe. You may judge by the following fact what a power the missioner has. Last Saturday, some of the younger people, discontented with their lot and thinking themselves ill-treated by the government, determined on an attempt at revolt. All, except two, were Calvinists or Mormons. Well, I only had to present myself and say a word or two, and all heads were bowed, and all was over!

The Divine Generosity

"I have baptized more than a hundred persons since my arrival. A good part of these have died with the white robe of baptismal grace. I have also buried a large number. The average of deaths is about one every day. Many are so destitute that there is nothing to defray their burial expenses. They are simply wrapt in a blanket. As far as my duties allow me time, I make coffins myself for these poor people.

"Don't send me any more intentions for Masses. I have more than I can manage. It is well known that we do everything *gratis.* But our good Master knows how to repay us. Or rather He has already repaid us. If our Lord were to ask me: *Quando misi vos sine sacculo et pera et calceamentis, numquid aliquid defuit vobis?* — When I sent you without purse, or scrip, or shoes, was anything wanting to you? I should certainly have to reply, *nihil mihi deest,* I want for nothing. I have even alms to give away. How is this to be explained? That is His secret, Who promised to give a hundred fold to those who gave up all for Him.

"I have just built another chapel, two miles from this, at the other end of our settlement. This chapel cost me 1,500 francs, without counting my work as carpenter: and I am only 25 francs in debt. St. Joseph is my procurator. Our Sisters of Honolulu send me clothes, and some charitable souls do the rest.

"A few months back the Minister of the Interior forbade me to set foot outside the leper-settlement. I was then a state prisoner. Today, a dispatch of the French Consul announces my liberty. Blessed be God! I can now not only take care of my lepers, but labor also for the conversion of the rest of the island, in which there is not yet any other priest. I ought to have a companion, but where can I

get one? Pray and get prayers that the Lord may bless my mission.

"Your brother in the Sacred Hearts,

"Damien."

Yes, Father Damien is indeed *our* brother in the priesthood and one of whom we priests can well be proud. His early canonization would bring additional credit to the priesthood which made Father Damien what he is.

There is no doubt that a concerted effort on the part of American priests would go a long way in arousing further interest in his Cause on the part of the laity. The writer will be happy to cooperate by furnishing picture-prayer cards, novena leaflets for private use and relics to all those who request them. Of particular interest to priests is the fact that they can receive a portion of the amice Father Damien used at Molokai while saying Mass. Address: Father Francis Larkin, SS.CC., 4930 S. Dakota Ave., N.E., Washington 17, D.C.

Chinese Comeback

A story is told of an incident in China: a young Catholic student was among a crowd one day listening to a Protestant lady conduct an open air mission meeting on a street in Shanghai . . . She was criticizing the Catholics . . . not satisfied with adoring God. They also adore the Virgin Mary. That is very unreasonable as you will see after my explanation. "You see," she said, "on their wedding day a Chinese bride and groom are carried in a gorgeous chair covered with flowered silk. When they step out of the chair the decorations are removed, and the chair is stored in the attic. So too with the Virgin Mary. She was no more than a splendid chair for the Heavenly Bridegroom, and after Christ's birth she lost her glory and magnificence. We Protestants, therefore, set Mary aside and do not wrongfully venerate her as Catholics do." This was too much for the Chinese Catholic student who courteously, after the manner of the Chinese, made this reply to the lady. "Honorable lady, you spoke most truly about the marriage custom of my people in regard to the marriage chair. But I cannot possibly believe that in America you consider it right to treat your mother like a bridal chair. We in China have a great veneration for our mother and would not dream of putting her aside like an old chair after she has given us life. Nor could we possibly think of God's Mother as a bridal chair to be stored away in the attic. We Chinese Catholics love and honor Mary for what she is in truth, God's Mother, our Mother, and Heaven's Queen."—**The Grail.**

Nuns Don't Come by the Dozen

A parable on the shortage of vocations

Rt. Rev. Thomas V. Shannon

MY neighbor has a deep peeve. His parish has grown, if not beyond his deserts, at least beyond his expectations. His school is bursting at the seams, and not too much is being done about it. He would be quite satisfied to stem the growth, but new parishioners, accustomed to parochial efficiency, just demand a Catholic school, and room enough in it for their children. And so there is tension, mute, even if eloquent. The pastor has for excuse, and with some show of reason, that he cannot get enough teachers for his school. He piously shifts the blame to the stubborn Mother Superior, who remains unbelievably indifferent to the clamorous needs of this long-suffering pastor. As evidence of the callousness of Mother Dominicana, Father Todd gave me the following letter to read:

Helpers of Mary Queen of Heaven
Rockport, N.H.
June 30th, 1950

Rev. dear Father:

In your letter, just at hand, you ask if I am aware of the desperate condition in your school, and its threatened collapse unless additional Sisters are sent to your aid. I am only too painfully aware of your plight. I might hopefully look forward to offer a remedy for this condition. Unfortunately, you are one of a dozen or more pastors who, almost daily, bombard me for additional teachers.

Believe me, dear Rev. Father, were it in my power I would graciously and generously heed your request. Indeed, the burden of my office is sharpened and saddened in the refusals I must make for the Macedonian cry for help in our schools. The obvious and only remedy is more vocations to the sisterhoods. I am sure that our Sisters on their various missions are doing, humanly and divinely, everything possible to encourage vocations. I can only wish that they had more zealous cooperation from other sources.

As I am writing this letter, the Novice Mistress has just come into my office, interrupting my writing. I mentioned your request, and if I make bold to say so, your resentment over the matter of more teachers. Quite spontaneously, she said: 'It is regrettable that we have no additional Sisters to send to Father Todd, but this regret is somewhat tempered in the knowl-

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Monsignor Shannon is Pastor of St. Mary's Parish, Lake Forest, Illinois.

edge that during the twenty-six years our Sisters have served this parish we have had only two vocations.'

I do not know on whom to lay the blame, or where the blame lies. Your Reverence might help me in determining this. Maybe we must shoulder our share. I am leaving the decision to you, dear Father. In any event, if we are to have enough teachers to staff our schools, you and I must try by every righteous endeavor to add to our number. Only by this will the future of our schools be secure.

Commending this intention to your prayers and asking a share of this remembrance for myself and my devoted Community,

I remain yours sincerely in Christ,

Mother M. Dominicana

The story might end here but it does not. My neighbor to the east has shared the prosperity of Father Todd, but certain other blessings are his own property. Well, Father Cletus mourns the scarcity of Sisters for his school, but he is doing more about it than sending lamentations to to the Mother General. Father Todd's commentary is that his neighbor stands in, and he generously dismisses the matter by saying: "That fellow can get all the teachers he wishes."

Well, I checked on this, just as an innocent by-stander might. I circuitously mentioned this to the Superior of Father Cletus' school. By way of answer she handed me the following letter:

Helpers of Mary Queen of Heaven

Rockport, N.H.
March 1, 1950

My dear Sister Clotilde:

What a relief to have your letter! It lifts a load to know that in the face of real hardships you will be able to carry on without additional teachers for the remainder of the term. I can give you some assistance then. However, I am loath to have you construe this as an absolute promise for this might bring down on my head the wrath of some of your neighbors.

Yes, I am thankfully aware that there are six girls from your parish now in the novitiate, and four are to be ready before April. I will let you in on a confidence, to be kept strictly to yourself. There have been hints, and more or less open charges, that your school may have what teachers it required whilst others, for some unknown reason, are put off with excuses, or are openly refused. Of course I must admit, as you delicately suggest, that your school is in a preferred position. At the moment I cannot give exact statistics, but of this I am sure; from your parish have come treble the number of teachers now in your school.

In fact, as I am able to recall offhand, there has never been a time in the last tweny-eight years when there has not been a novice or postulant from your parish in our novitiate. I call to mind that on one occasion there were nine in the novitiate at the one time. This is something to be proud about, and even to boast about. Would that I could say the same for all the rest of our schools.

Should the present scarcity of vocations continue, some sort of rationing must be established. These schools which have furnished vocations will, naturally, be in a position to ask preferential treatment. In any event, teachers cannot be had for the mere asking. A united effort, and a strenuous one must be launched. This or the alternative of closed schools, and no new ones opened. This is no pleasant outlook, and I shudder over the possibility of one or the other.

Again thanking you for your patience and cooperation, I remain,

Yours in Christ,

Mother M. Dominicana

A Pope's Plea

Pope Innocent III died in the first half of the 13th century. He was one of the greatest Popes the Catholic Church ever had. And he was a good Pope too. But God's judgments are stricter than man's.

St. Lutgarde, a most extraordinary woman, was given a vision one day. (St. Lutgarde worked many miracles.) In the vision she saw Pope Innocent (this was shortly after his death), wrapped in a tremendous flame. She had never seen Pope Innocent before. So, she asked the vision who or what he or it was. The answer came that Pope Innocent was appearing to her and begging for her prayers. Lutgarde showed surprise. It didn't seem possible to her that the Sovereign Pontiff should be in need of prayers.

The Pope then told her that if strict justice had been done, he would be in hell. Due to the fact that he had founded a monastery dedicated to the Mother of God, the Blessed Virgin had won for him the grace of escaping the torment. However, he said that he had been consigned to Purgatory **until the end of the world.**

Such a story makes a man stop and think. It makes him wonder whether committing all those little sins is worth-while after all.—**The Liguorian.**

"Sui Ritus"—A Rejoinder

Joseph F. Marbach

Again: Who has jurisdiction over Orientals?

IN an interesting article under this title in THE PRIEST for January, there appears the expected reply of Father Gulovich; as I had hoped, the letter on the question of a Latin pastor and two Orientals who came to him for marriage provoked a worthy discussion, for the benefit of all of us.

It is impossible to discuss all the points mentioned but I would try to reply informally as follows, under these headings:

I. Opposition:

A. " . . . Whenever Catholics of any Eastern Rite come into contact with the Latin Clergy they can no longer avail themselves of rights and privileges they may have under the Latin Code if these rights and privileges are in conflict with the provisions of the *Crebrae allatae.*"

Reply: The previous letter of this writer tried to explain the precise opposite of opposition, in an attempt to point out that the Latin Code's gifts of power to a Latin pastor have not been changed by the Oriental Code. Change would denote opposition or conflict. The *status quo* would denote a lack of any opposition or conflict. As Galtier remarks in his recent book* (p. 280) published since the promulgation of the Oriental Code, "I'll n'y a pas conflit ni opposition entre les deux droits."

We are discussing just one particular point of law—does a Latin pastor act validly when he performs the marriage ceremony of two Orientals, without delegation from one of the pastors of the parties? The answer, in my opinion, is in the affirmative. To quote Galtier — examined since the letter was written— "Quand le pretre est de rite latin, les deux futurs de rite oriental, tout pretre compétent en tant que Curé du lieu ou daté des pouvoirs requis, bénit validement le mariage en observant son propre rite"—p. 242.

Thus Galtier implies that Canons 1094 and Canon 1095 of the Latin Code have not lost their universal scope, whereby a Latin pastor or Ordinary, or a duly appointed priest, in the area of his own territory, "matrimoniis Nedum suorum subitorum, sed etiam non subditorum valide assistunt."

B. "It is the belief of the present writer that Father Marbach was first misled by visualizing an opposition between single entities, viz. the Latin Church on the one hand and the

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* Galtier, F., Le Mariage Discipline Orientale et Discipline Occidentale, Beirut, 1950.

Eastern Church on the other hand."

Reply: No such opposition was visualized. But in daily speech we speak of "the Latin Church" and "the Eastern Church" without fear of contradiction.

C. "Consequently, the clause 'modo sint sui ritus' . . . contemplates each and every rite recognized juridically as such, one of which is also the Latin Rite."

Reply: It is hard to agree that "ritus" in this all-important phrase of Canon 86, 1, 2 of the Oriental Code includes in any way the Latin Rite. The Oriental Code declares the pastor can perform the marriage of any two parties "modo sint sui ritus" —that refers to the Oriental pastor—there is no reason to refer this phrase to a Latin pastor. Just because the "Latin" pastor belongs to a generic "Latin Rite"—which has subdivisions—there seems no reason to include him among the rules and regulations affecting Oriental pastors and parishioners. The Latin Code enumerates in various canons the exact powers of a Latin pastor. No change of these powers is specifically made by the Oriental Code.

II. Assistance:

A. "In view of what was said above, an Armenian could not, in Father Marbach's opinion, seek out the assistance of a Maronite priest nor could a Melkite call upon a Ruthenian priest for assistence. But they could very well present themselves to a priest of the Latin Rite without any further ado."

Reply: The brevity of this analysis could easily lead to a misunderstanding. In the letter submitted, this writer was speaking only and simply about a valid assistance by proper authority, by the Latin pastor's own right and position, apart from any discussion about the norms to follow to ensure the reverence due to the Sacrament. It was not said by this writer that a Melkite priest couldn't help an Armenian (he could, with delegation)—I was thinking only of the Latin pastor who is confronted with two Orientals and wonders whether he needs any special delegation for valid assistance—he doesn't, in this writer's opinion.

Naturally we presume the Latin pastor will not act in a nonchalant manner—"get a license, two witnesses, and I'll perform the marriage"—we know that this would be wrong, but, again, we're discussing just one point: would it be valid? The Latin pastor should consult his Chancery to explain the case presented to him.

III. Inferiority:

B. "In such a case in the order of justice, the various Eastern Rites would be on one plane while the Latin Rite would be on another and a higher plane."

Reply: It is granted that the

Oriental Code limits the powers of an Oriental priest to those of his own rite. But this clarifies much of the confusion and doubt that existed. Restrictions, in that sense, were made, but that seems to be the price of good order and mutual understanding. Even though restricted, the Oriental pastor can avoid parochial conflicts by quoting the law to non-subjects who come to him. The Latin pastor is not on "a higher plane" but a wider one.

Galtier admits the restrictive nature of the Oriental Code: "La publication du Code Oriental obligeant les Orientaux a une forme juridique plus stricte meme que celle du Code latin . . . " (p. 280). But no doubt the Holy See thought it best, to preserve the individuality and special nature of each Oriental rite, not to give a general grant that would allow any Oriental pastor to perform the marriage for any Oriental. To my Latin way of thinking, this would not help to crystallize the separate entity that is each Oriental Rite.

It is granted that the functions of an Oriental priest are restricted by the Oriental Code. In the previous letter I suggested a parallel between the Oriental pastor and the strictly personal jurisdiction of a Latin priest who has charge of a national parish. Perhaps another parallel could be suggested now. Let us consider briefly the position of an Army Chaplain with respect to his power to perform a marriage ceremony.

Let us imagine that the chaplain is stationed at an imaginary Air Force Base situated within the limits of St. Bernard's Parish in Reno. A Catholic civilian girl from Chicago comes to the Base and wants to marry a Protestant soldier; the parties approach the Chaplain to make arrangements for the marriage. It is just possible that the Chaplain might go ahead with the arrangements, give the usual instructions, secure the usual proof of freedom and baptismal records, the proper dispensation, and go ahead with the ceremony —*which would be invalid.* The marriage jurisdiction of a Catholic Chaplain is limited to only his Catholic subjects.

When a Catholic Chaplain is appointed by the Military Ordinariate, he is urged to contact also the local Chancery of his base and to secure the diocesan faculties, but most of all to ask for an appointment as a parochial assistant in the parish which embraces the military base. Thus, when a Catholic civilian girl from another city should desire to marry a Protestant soldier at his chapel, he can validly perform the marriage, *not* in virtue of his powers as a Catholic *Chaplain,* but in virtue of his powers as a parochial assistant who has been granted general delegation for marriages. Thus we have another example where a Latin priest

is restricted in his ability to perform marriage ceremonies. Therefore, even if we grant that Oriental pastors are restricted to the marriage ceremonies of only those of their own Rite, this would not put such a priest in an inferior position; various restrictions are placed on many Latin priests.

In summary, the writer wishes to repeat that in his opinion, the marriage of two Orientals before a Latin pastor would be valid, without the need of special delegation. We presume that he will handle the case with all the care due to the reverence of the sacrament, etc., but the brief question "is the marriage valid?" could be answered in the affirmative.

IV. Obrogation

A. "The final paragraph of the *Crebrae allatae* contains the clause of promulgation . . . Any statute, be it either general or particular or special, even a synodal decree approved in 'forma speciali,' any general or particular prescription or custom still observed, is no longer binding if it is against the provisions of the new law."

Reply: The Pope did declare that by the promulgation of the Oriental Code for marriage, "sua destituentur vi quodlibet statutum, sive generale sive particulare vel speciale, etiam latum a Synodis speciali forma adprobatis, quaelibet praescriptio et consuetudo adhuc vigens, sive generalis, sive particularis . . ." However, no specific reference is made to any Canon of the Latin Code. It would seem rather that reference is made to such statutes as might be found, for example, in the Synod of Mt. Lebanon for the Maronites (1736); the provincial councils at Blaj for the Rumanians (1872, 1882); the Synod at Sharfen for the Syrians (1888); the special decree "Cum data fuerit" for the Ruthenians in the United States (1929, renewed in 1940); the special decree "Graeci-Rutheni Ritus" for the Ruthenians in Canada (1930, renewed in 1941). Thus the varying decrees found in the many approved Oriental synods and in the special decrees for the Orientals are all obrogated or revised and now one uniform marriage discipline is to be observed by the various Eastern rites, commonly grouped in the phrase, "the Eastern Church."

These informal friendly discussions about a practical case that may frequently arise—two Eastern Catholics, or one Eastern Catholic and a non-Catholic, approach a Latin pastor for the purpose of marriage—help all of us to appreciate the various problems involved. This writer believes the marriage would be essentially valid (prescinding from a discussions of the circumstances under which a Latin pastor should agree to perform the marriage). No one particular argument is advanced but a succession of arguments may be

aligned, in order, as follows:

1 Canon 1094
2. Canon 1095. 1, 2
3. Canon 22 (Latin Code)
4. Absence of a specific abrogation
5. Purpose of the Oriental Code
6. Canon 20 (Latin Code)
7. Opinion of Galtier
8. Parallels: a) Latin National pastors; b) Army Chaplains

JULIE --- Or Housekeepers Are Hard To Get

"VIVA IL PAPA!"

Southern Negro Protestant

It's pretty hard to rationalize segregation

Redemptorist Father

IF you were a Negro. . . a southern Negro. . . a southern Negro Protestant. . . would you become a Catholic? "Why, of course," say northern white Catholics who felt the waters of Baptism before they could walk. "Certainly," reply southern white Catholics who never were politely ushered to the back pew. "Are you serious?" resounds an harmonious choir of northern Negro Catholics who swarm in and out of a huge imposing edifice that accommodates thousands of their fellow Negro and white Catholics. However, if they were southern Negro Protestants, would their answer be the same? Perhaps it would.

My name is Arthur Douglass. I am a World War II veteran, twenty-six years old. And I am a southern Negro Protestant. During the War years in our all-Negro unit, I met many chaplains. They were of various denominations: Negro Baptist, African Methodist Episcopal, Colored Methodist, Pentecostal Holiness, others; but there were no Catholic chaplains. I never met a Catholic chaplain. I never saw a Negro priest before, during or since the war, although they tell me there are a few. When I returned home after the war, I found a new Catholic church in the "Negro section." It was not exactly a church. It was partly a church. The priest conducted worship in a chapel on the first floor, and lived upstairs. The chapel would have seated fifty, provided the people crowded in. But there was never any necessity to crowd since there were never fifty people.

Out of curiosity I visited the priest. I wanted to see a colored Catholic priest. But the priest was white, very white, with straight blond hair. I had met some Negroes who were white and others who had straight hair. I had even met Negroes who had blond hair. But this man was not a Negro, although who could tell? Perhaps he had a drop of "colored blood" in him.

The priest, Father Staley, was very cordial and our conversation lasted for more than hour. He explained that most of the churches in Negro neighborhoods were administered by white priests because there was not a sufficient number of Negro priests. God is concerned with our souls, he said, and souls have no color. I became interested in the Catholic church that day.

I was not a "radical." I could adjust myself to Jim Crow. Some other veterans could not, for

This comes to us from the Deep South. The writer has strung together several real-life incidents.

they remembered many companions who had died for democracy and others who had lived to enjoy that democracy with only one arm or one leg. . . not to mention those neither living nor dead who were shackled to a frenzied mind.

It did not disturb me to walk to the back of a bus. Did I not prefer to live with my own people? I could enjoy a movie from the balcony. The same brown hands prepared food in the Negro restaurant as they did in White. I worked two jobs so I was earning a decent wage. Fourteen hours a day was tiring but I did not mind it. . . too much. So it was no obstacle to me that the Catholics had a separate church for Negroes. I intended to become a Catholic. I would approach Father Staley to ask him if I could accept Jesus as my personal Savior in the Catholic Church.

He replied that I would have to learn the doctrines of the Church, study the Commandments, gain an acquaintance with the liturgy. I recall some of his thoughts that evening: "The Catholic Church was the one true Church. . . God created all men. . . Adam and Eve were probably not Caucasian. . .Christ died for all and established a Church for all peoples for all places and for all times."

I lay peacefully in bed that night and looked out the window at the stars. There was a heaven out there some place because Father Staley and the Catholic Church said so. Did not Christ found the Catholic Church? Cannot Father Staley exercise a divine power and wash away my sins? Here was something Jim Crow could not touch. There was no second-class citizenship in the kingdom of heaven, and there was no second-class citizenship in the Catholic Church. Father Staley explained the temporary program of separate churches for Negroes in certain localities.

"Catholics," said Father Staley, "are a small minority in the South. It is our task to introduce and sustain Catholicism in the Southland. Now if we establish a single church in a southern Protestant community, and endeavor to build an unsegregated congregation, we will make little progress. Southern White Protestants would not even investigate Catholicism, because their lives have been geared to a segregated society. They would shy away from bi-racial church life. Nor would the Church fare any better among the Negroes, because they too have been reared in segregation. With reason are they suspicious of their neighbors across the color line. Persecution and discrimination have moreover produced a race pride, which many Negro leaders jealously guard. Furthermore, the church is not merely the center of religious life, it is the magnet of social activities. Laws and customs outside the church would immediately split an unsegregated congregation in its social life."

Why Not a Fearless Approach?

I thought in my mind that a fearless approach would attract innumerable Negroes. . . and were not the souls of Negroes equally as important to the Church as the souls of Whites? Even apart from that, why compromise Catholicism with un-Christian standards? In introducing Catholicism to the South, why not preach and practice true Catholicism? But I was willing to let my body be segregated socially, in order to have my soul integrated into the Body of Christ.

Father Staley assured me that separate churches did not imply the exclusion of Negroes from attendance at Mass in a white parish church. In fact, the Negro Catholic, like any other Catholic, is obliged to hear Sunday Mass in whatever church is available if he cannot attend his own parish church. Moreover it was inaccurate to term any Catholic church "colored" or "white." They were all simply Catholic churches.

This was all new to me and not being a radical I was glad. But one Sunday morning I attended Mass in a large white church. I sat in the rear pew. Nobody told me to sit there but —as I say—I was no radical. The church was crowded but I had plenty of room. I was the only person in the pew, although many were standing in the rear of the church. I remember the sermon text that day. It was, "Do you not know that you are the temple of God and the Spirit of God dwells in you?"

I asked Father Staley about those people who preferred to stand for an hour rather than sit beside a Negro. He reminded me that all men are products of their environment, and they sin in accordance with that environment. Injustice, uncharitableness, hypocrisy. . . these are only some of the sins men commit. The Catholicity of these people is no assurance that they will not sin, nor is it any assurance that they will save their souls. Most of these individuals were begrudgingly giving to God the absolute minimum, attendance at Sunday Mass. They perceive some obligations but are blind to others. It is the task of the Church to open their eyes to all their obligations; but in the process, it would help neither the Negro nor the White if the Church were to exclude these weak souls from the sphere of its influence.

"Pussyfooting"

When I explained this to a young lawyer friend who was a local attorney for the National Association for the Advancement of Colored People, he turned his head aside and muttered "Pussyfooting." Two colored teachers, Catholics, said my attorney friend was a radical. He wanted to bludgeon people. The welfare of the Negro would benefit little from his conduct. Maybe they were right. Maybe they were not.

It was this same attorney friend who gave me the history

behind the Negro Catholic chapel in town. It was like this.

A few years back, a colored girl from New Orleans moved to town. She was courted by a local Protestant boy who after many discussions manifested an interest in the Catholic Church. Following several months of instruction, the priest in the large white church baptized him. The couple then asked to be married at a Nuptial Mass. The wedding of the two Negroes was witnessed by a large Negro congregation of relatives, friends, and acquaintances in a ceremony performed in the white Catholic church. However the sensibilities of the white flock were shocked. They immediately informed the Bishop of the outrage and petitioned a separate church for Negroes. Not many months later the separate church was established. So spoke my lawyer friend.

The alleged story behind the establishment of the Negro parish was an invention of small minds who passed it on to other small minds. True — there had been the wedding as related, but Father Staley could prove to anybody's satisfaction the plans for the new Negro parish were undertaken several years before the marriage. Other inquiries also proved the story false. But my attorney friend who had made no inquiries would not be convinced. To him it could have happened and so it did. As the teachers said, he was a radical.

I received further instruction and learned more of the Catholic Faith. The Mass was sacred; benediction was inspiring; the rosary was actually a wreath of roses. I could visit the church at any time and there was Our Lord on the altar.

When the statewide convention of the Holy Name Society convened in town, there was not a trace of segregation or discrimination even in the dining hall. . . an unprecedented procedure in this southern town. The meal was served cafeteria-style and there were no special tables "reserved" for the colored members. At benediction the Negro baritone mixed musical color into the strains of the Tantum Ergo. The Diocesan paper did forget to thank the Negro ladies who assisted as volunteers in the cafeteria, but it was a pure oversight for that editor is most unbiased.

I longed to receive Holy Communion, but there still remained many weeks of instruction. Since I asked many questions and Father Staley was very thorough in his answers, we advanced slowly in the catechism. One evening I asked him about seminaries for Negro priests. Was it true that even Negro priests were segregated? A fraternity brother had told me about a separate seminary for Negro aspirants to the priesthood.

Segregation Among Priests?

"Up to recent years, most Negro aspirants studied in a seminary conducted by the Fathers of the Divine Word,"

said Father Staley. That seminary was in Mississippi. It certainly had accomplished great work in its day and was still supplying Negro priests. However Negroes were welcome in more than sixty institutions for the training of vocations to the priesthood. Certainly priests could not be prejudiced against other priests, so I omitted further questioning on the subject.

A short time later, the society columns of the local Negro newspapers carried the following item: A Negro Catholic priest had visited town as the overnight guest of a Negro Baptist minister. Father Staley's phone buzzed with calls inquiring why the Negro priest had not been a guest at his rectory. Upon calling the Baptist minister, Father Staley learned that the minister and priest were friends of many years. The priest had arrived in town very late and had phoned the minister. When the minister drove past Father Staley's rectory, the lights were out so he presumed that Father Staley had retired for the night. The priest not wishing to disturb Father Staley continued on to the minister's home. He departed early the next morning and resumed his journey.

The newspaper editor never heard the complete story, nor did the people who read the paper. It is uncertain how many would have accepted the truth of the incident anyway. However, not for one second did I wonder why the Negro priest had not approached the rectory at the big White church. But that did not prove anything. . . at least not to me. But as I say I am no radical.

It was Father Staley himself who showed me the national Negro magazine with pictures of a Catholic church where the Negroes were segregated in the rear pews. It was unfair, he maintained, for the editors to select a Catholic church when everybody knew that all the Protestant churches in that city practiced segregation to a far worse degree. The Catholic church alone in the city was trying to erase racial prejudice and here we see a Negro publication criticizing its greatest ally. All my family saw those pictures and they wondered how I could remain interested in the Catholic Church.

No Partner For The Negro

Then one of my friends showed me a photograph of his Catholic niece in a First Communion procession. It was heartening to see the colored child among the white children. The picture was taken in what would be considered a northern State. However there was something strange about the picture and in a moment it caught my eye. The little colored child had no partner although all the other children were holding hands. Perhaps she had been assigned to flower girl or some other task requiring no partner. So I thought, but my friend did not think so. Neither did Father Staley. And down deep I did not think so either.

But I remembered what Father Staley had told me about people being sinners. Then I recalled that I had committed sins in the past too, maybe not sins against the colored race but still sins, offenses against the law of God. It did not make me feel better but it gave me a clearer insight as to the sins of others. particularly race prejudice.

When the preacher from the Mount Zion African Methodist Episcopal church visited my home one evening we had a long talk. He asked me why I was becoming a Catholic. I would not be able to attend any other churches. I replied that I had no desire to do so. He said that I would no longer be free to think for myself. I replied that most people had made a horrible mess of thinking for themselves when it came to religion. . . and most others matters too. He said the Catholic Church was too strict. I reminded him that God was strict too when it comes to His laws. I told him that my aunt, good but misguided soul, had tried to persuade me to discontinue my instructions because the Catholic Church was too lax. Which was it now, too strict or too lax? Apparently both were "thinking for themselves" and had come to the opposite conclusions. He departed that evening with the words "You'll be sorry." The preacher was right and I have much to be sorry for. I am sorry for all the times I offended God.

I said in the beginning I am a southern Negro Protestant. I am, but tomorrow morning, Father Staley will baptize me and I shall be a southern Negro Catholic. As I say I am no radical. I have overlooked the sins of White Catholic southerners and northerners too because sometimes I cannot see them for my own sins are before my eyes.

At times I cannot help thinking that if there were more southern White radicals, Catholics rooted in the principles of the Faith, there would be fewer Negro radicals, rooted in an antagonism towards the Church and White Catholics. As I say, at times I cannot help thinking.

A Man's World

There is something there—between a man and a boy—a woman cannot share
The way a rough, gentle hand smoothes a tousled head.
The way strong arms brace young shoulders.
The light burning in a man's eyes when a boy looks at him —worshipping the great strength of him.
The smile of a man when he is sure of a boy's trust.
There is something in the world of a man and a boy a woman cannot touch or have—ever.—Emily Harkins in the **Mount Mirror Magazine.**

Reaping a Rich Harvest

The results of one parish census

Wm. Kailer Dunn

NOT too long ago, the pastor of a rather large parish decided to have a census taken that would not only compile significant statistics but open the way for whatever reconstruction work the spirtual life of his flock would be found to need. Two missionary Sisters were engaged to make the survey. One of the parish assistants (let us call him "Father Frank") was appointed by the pastor to meet with the Sisters once a week, talk over the cases they had uncovered and immediately follow up with visits to those in spiritual need.

For seven months the Sisters walked the streets of the locale, going from door to door, up streets and down alleys, checking the faithful, coaxing the reticent, trying to win the confidence of all, and paving the way for Father Frank in the homes where special attention was needed. They knocked at every door and contacted each of the 2,355 Catholic families as well as each of the non-Catholic families within the district.

Having studied the short case-history of each spiritually-needy family contacted the week before, Father Frank constantly followed the trail in the "door-knock apostolate." Setting aside every Monday and Wednesday from nine to six as a working base, he succeeded amidst his numerous regular duties in making approximately 1,180 visits during an eight month period. The Sisters had made 2,866 visits and reported the spiritual condition of each home. It was on the basis of these notes that the Father decided which places he would visit.

The Sisters had reported that of the 6,605 souls in the parish 1,095 had not made their Easter Duty. The curate visited each with the satisfaction of validating twenty-four of the 407 bad marriages reported and has five more under investigation with the hope of bringing them to validation in the near future.

A Rich Harvest

The survey revealed that of the 1,966 children in the parish, 196 were being raised out of the Church and another fifty-five had not been baptized. As a result of the repeated visits made to the homes fourteen of these latter were brought to the Font. Of the eighty adults reported not confirmed, twenty-nine received the Sacrament during the eighth-month period, and sixteen others were put under instruction. Sixteen adults and

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Father Dunn, a Baltimore priest, is presently assistant secretary of The Near East Welfare Association.

eight children received their first Communion. Ten children were transferred to the parish school.

A priest, to do this sort of thing, must surely be well prepared. God's grace would be needed to bolster his natural gifts of patience, tact and friendliness. Human hearts might be touched by his efforts, but they would be more deeply touched by the Unseen Partner Who, accordingly, was invited along during a visit to the Blessed Sacrament made before each trip of the young priest.

The Père was friendly, but also determined to save souls, sometimes almost in spite of themselves. If the one he sought "would not be home till eleven tonight," he would be back at eleven. If they ushered him out the front door, he would go around to the back and try again. When he knew them to be home, even though they refused to answer his knock, Father Frank would send a message that he would call at a certain time and hope thus to shame them out of their impoliteness.

One man put him off seven times, using such excuses as "I told you to return in two weeks and this is the fifteenth, not the fourteenth day." The priest's answer was "'When may I come again?" Finally the man gave in and went to Confession, after almost half a century away from the Sacraments. Several weeks later he dropped dead of a heart attack.

Some attempted an attitude of superior aloofness and condescending pity such as they might genuinely feel for a worrisome, pestering boy. There was one man who did nothing but repeat a contemptuous snort during an hour's pleading that he look to the welfare of his childrens' souls. Some people threatened to call the local gendarmerie, one giving him till the count of three to get off the porch. Others hinted they might break out their private carbines. But as long as there seemed to be any chance of piercing the spiritual crust, Father Frank did not give up.

They Always Answered Sincerely

Few, if any, he believes, lied to the Sisters or to him when interviewed. The impact of the truth, given by spouses on previous visits, caused two people to faint when they were faced with the information. In general, the parishioners told the truth and then they either agreed to straighten out their lives or they refused. Where there was no marriage complication, his immediate objective was to pin them down to a promise of Confession at a definite hour on a given day. Once they gave their word, he found, they rarely defaulted. Later his method was to exact a promise of frequent Confession and weekly Communion. The majority are sticking to this promise also. Five of the

233 have become daily communicants.

The Sisters, meanwhile, were occupied with more than mere statistics. Those engaged are members of a Pontifical missionary congregation founded for the express purpose of helping pastors build up the spiritual life of their parishes through scientific census-taking, follow-up visiting, and instruction in the people's homes, as well as catechetical and convert instruction. While their records, based on the experience of sixty years in the field, are complete and informative, it is not in their records that the greatest value of their survey lies. Recognizing the fact that the greatest cause of leakage from the Church is poor homes, due in most cases to ignorance, they consider the building of the Faith in families the most essential part of their apostolate and in every home they visit they give an informed instruction adapted to the needs of the family. They are not interested in mere statistics as such, though these are often revealing. (It is worth noting, for example, that in our parish of 2,355 Catholic families there are but 1,966 children under eighteen years of age.)

The Cause of Material Apostasy

When the Sisters discovered in this parish that 582 people never attend Mass on Sunday, 414 attend only irregularly and 237 on occasion, they tried to learn the cause and, almost invariably, found that it was due to a lack of understanding or, at least, of appreciation. Then an instruction was given on the Mass as the core of Christian life. Families were taught informally not only what the Mass is and why they should take an active part in offering it with Christ, the priest and other members of the parish, but how they can live the Mass throughout the week — how they can make their homes holy and realize the Christian ideal. It was in an attempt to make the homes "Christ-centered" that 2,600 copies of the "Morning Offering" and Novena to the Sacred Heart, as well as 750 Sacred Heart Badges were distributed and explained. Enrollment in the parish societies was also encouraged.

Trying to stop the leakage, however, is not enough. So the non-Catholic families were contacted also. "No, Sister, we're not Roman Catholics, but do come in," was a frequqent response to their query "Are you a Catholic?" A brief conversation sometimes ended with "But we'd like to be." Thus, in addition to the sixteen adult Catholics placed under Father Frank's instruction, eighteen converts have been baptized and eleven more inquirers are now learning the truths of Faith. The priest is presently laying plans to approach about 150

more non-Catholics who declared themselves interested.

That's the story; 2,866 visits by two Sisters and 1,180 more by one zealous young priest brought the known spiritual results shown in the authentic recapitulation below. It goes without saying that under God's grace there are probably many more unknown achievements in this thrilling eight-months' campaign for Christ.

The time was October 1949 to June 1950. The Sisters were Mission Helpers of the Sacred Heart with headquarters in Towson, Maryland.

CENSUS RECAPITULATION

NUMBER OF FAMILIES		2355
Number of Men (38 living alone)	2088	
Number of Women (99 living alone)	2521	
Number of Children (Infancy to 18 years)	1996	
TOTAL NUMBER OF SOULS		6605
(72 families — 224 souls attend other parishes)		
Number of Mixed Marriages		955
(389 Men and 566 Women married to non-Catholics)		
Number of Invalid Marriages		
Men Catholic	202	
Women Catholic	155	
Both Catholic	50	
		407
Marriage Impediments		156
Divorced or Separated (Not re-married)		115
Children Not Baptized		55
Children being raised Protestant (having one Catholic Parent)		196
Adults not Confirmed		80
No Easter Duty		
Men	606	
Women	473	
Children	16	
		1095
No Mass on Sunday		
Men	326	
Women	245	
Children	11	
		582

Irregular Attendance at Mass

Men	192
Women	210
Children	12
	414

Occasional Attendance at Mass

Men	121
Women	111
Children	5
	237

KNOWN SPIRITUAL RESULTS:

Converts	Adults	18
Adults Under Instruction		11
Baptisms	(2 wks - 12 yrs. old)	20
First Communions		26
	Children 8	
	Adults 18	
Confirmation		31
	Children 2	
	Adults 29	
Marriages Validated	(from 2 to 50 years)	24
Marriage Validations Pending		5
Children Placed in Catholic School		10
Returns to the Sacraments		233

1 yr.	38	20 yrs.	3
2 yrs.	34	23 yrs.	1
2¼ yrs.	5	25 yrs.	9
3 yrs.	16	26 yrs.	2
4 yrs.	8	30 yrs.	1
5 yrs.	12	35 yrs.	1
6 yrs.	4	37 yrs.	1
7 yrs.	4	38 yrs.	1
8 yrs.	5	40 yrs.	2
9 yrs.	3	45 yrs.	4
10 yrs.	4	50 yrs.	4
11 yrs.	3	55 yrs.	1
12 yrs.	8	62 yrs.	1
14 yrs.	3	67 yrs.	1
15 yrs.	7	? yrs.	27
17 yrs.	2	LT	18

Code and Cult

St. Patrick's Seminary
Menlo Park, California

P. J. Lydon, D.D.

Can we gain the usual indulgences on the "Kant-tangle" beads?

Yes, since they are the same as the Rosaries of the Blessed Virgin Mary, but manufactured in such a way as to prevent getting "tangled up."

May I bring a Host to a mission church where Mass is celebrated once or twice a month and have Benediction there?

No. It can be given generally with the bishop's permission only where the Blessed Sacrament is lawfully kept habitually (Canon 1274, Sec. 1). The Blessed Sacrament cannot be kept in a church unless there is some reliable party to guard it and Mass is said there at least once a week (Canon 1265).

May the congregation recite "aloud" the secrets and the Canon of the Mass?

No, since the priest recites these in silence and the opposite practice is considered as an abuse (S.C.R. Aug. 4, 1922). We do not explain the Mass sufficiently. See Gihr, "On the Prayers and Ceremonies" (Herder); Bussard-Kirsch, "The Meaning of the Mass" (Kenedy); Ellard, S.J., has several books; Pius XII, "The Mystical Body" found in the "Catholic Mind."

When did Moses live?

We do not know exactly when the Jews left Egypt. The latest book says about 1290 B.C., others teach about 1400 B.C. Abraham lived about two thousand years B.C.

What is the "Rota"?

It is the Roman Appellate Court from lower or diocesan courts. Not all cases go to Rome for judicial review.

In 1948 there were 124 cases on marriage decided by the Rota. Seventy-five cases were rejected as not proved. Many cases (a third) are decided "gratis."

Is it allowed to keep the Harvard Classics in the library, as some parts are forbidden reading? eg. Hume, Locke, Gibbon, etc?

I would preserve the volumes which are unobjectionable and get rid of the others or cut out the parts which are forbidden in a particular volume.

How much wax must be in the candles used at Mass?

About 65 to 75%, according to several synods, "Maxima ex parte" (Roman decrees). For other candles on the altar for Benediction there should be about 51%. Electric lights should not be used on the altar.

How much wax must be in the candle burning before the Blessed Sacrament?

It is not stated by Rome, but perhaps 50% (Canon 1271).

What is meant by a private Mass in the rubrics?

This term has various meanings:

a) A Mass celebrated in a private place such as a private oratory or house.

b) A Low Mass.

c) A non-conventual Mass (whether sung or Low).

d) A Mass which is not of obligation for the people (Sunday Masses are public ones).

e) A private "Mass of the Dead" which is neither sung, nor conventual nor "privileged."

In general, if you celebrate a Low Mass on a week day in a church for your own convenience and piety, it is a private Mass. Cf. O'Connell, "The Celebration of Mass," p., 725.

When reciting the Rosary is there an obligation to recall the various Mysteries — the Joyful, Sorrowful and Glorious?

It is not strictly a law but a custom approved by the Holy See to mention the Joyful Mysteries on Mondays and Thursdays, the Sorrowful on Tuesdays and Fridays and the Glorious on Sundays, Wednesdays and Saturdays (S. C. Indulgences, July 1st, 1839). Meditation on the Mysteries makes the Rosary less mechanical.

Is it allowed at a Nuptial Mass to recite the special prayers in English right after reciting the same in Latin according to the Missal?

There is no provision for mixing languages at the Nuptial Mass. It is very desirable that the prayers of the Missal should be explained to the couple some time before the marriage.

May a nurse in a non-sectarian hospital hand the instruments to the surgeon who is about to perform an unlawful operation?

This is proximate material cooperation and to render it she would need a *very grave reason* such as loss of her profession. Mere suspension for a week or two would not be very grave. If the nurse is a student-nurse and will otherwise be expelled from the school she may act if she cannot enter a Catholic Nursing School and will be deprived of her chance to be a trained nurse (McFadden—Medical Ethics for Nurses, pp., 245 ff.)

Note: Discussing the "usual" conditions for gaining a plenary indulgence last month in *The Priest*, the writer said "they are prescribed for gaining the indulgence attached to the Stations. This was a *lapsus calami*. They are NOT so prescribed.

Apostle and Fisherman

Saint Patrick is called by those who know him the open-air saint. The legends present him to us as one "with a wonderful knowledge (among other things) of the best places to fish and a wonderful love and understanding of animals. He had a special power over soldiers and hunters and growing boys." —**Mrs. Concannon.**

Sermon Suggestions

✠ *J. F. Noll, D.D.* *For the month of February*

Quinquagesima

February 4, 1951

A season for penance and repentance, covering a period of forty days, dates back to the early centuries. Christ, although He did not and could not sin, observed forty days of strict fast and abstinence in the desert, as Moses and Elias, great saints of the Old Law, did before Him.

Every person who has sinned must do penance in some form.

(1) The Bible recommends three kinds of penance, namely, prayer, fasting, and almsgiving, and the Church would like to have her people practice all three kinds during Lent: (a) by attending weekday Mass and the midweek public Lenten devotions; (b) by fasting according to the mitigated law in each diocese, and (c) by devoting to religious and charitable causes money saved by the practice of self-denial.

(2) Lent regulations are not identical all over the world, as the Church permits Bishops to modify them according to the circumstances of place and times. In most dioceses of the United States the Lenten law reads in substance as follows:

(a) The Lenten fast and abstinence begin on Ash Wednesday and cease on Holy Saturday at midday. All the days of Lent, except Sundays, are fast days. The Wednesdays and Fridays of Lent (excepting the Wednesday in Holy Week), Ember Saturday and Holy Saturday until noon, are also days of abstinence.

(b) Those who have passed their twenty-first birthday and have not yet passed their fifty-ninth birthday are obliged to fast unless dispensed. The sick and the convalescent, those to whom fasting would cause grave injury to health or would cause such exhaustion as would interfere with their daily duties, are excused from the Lenten Fast. Those who are in doubt whether or not they are excused should consult their confessor or pastor.

(c) Those who are obliged to fast are allowed but one full meal a day, either at noon or in the evening. They may eat meat once a day on the days meat is permitted. In the morning a small breakfast, meat excluded, is permitted. People may use the customary fruit juice in the morning. The luncheon should not exceed one-third of the dinner.

(d) The law of abstinence from meat, which applies to all Catholics except infants, forbids the eating of meat and soups or gravy made of meat; it does not, however, exclude the cooking and seasoning of food with drippings or lard.

(3) By virtue of an Indult grant-

ed to the Bishops of the United States by the Holy See for working people, Bishops permit working people and their families to eat meat once a day throughout Lent, except on Fridays, Ash Wednesday and Holy Saturday until noon.

This Indult allows the same people to have meat at the main meal on the Ember Days and Vigils (Christmas excepted) throughout the year.

The term "working man" includes the working woman if she is the chief bread-winner of the home. But those who avail themselves of the Indult are expected to perform some other work of penance, for example, to abstain from alcoholic drinks, candies, tobacco, etc., to attend public Lenten devotions. Attendance at daily Mass is highly recommended.

Conclusion: In order that you may catch the spirit of Lent at its very beginning, the Church has been preparing you for it since Septuagesima Sunday. Most people begin Lent well, but grow more lax rather than more earnest and fervent as the days pass. The world needs the blessing of Heaven today as never before, and to procure it every follower of Christ should not only repent and do penance in his own behalf, but for others who seldom get down on their knees.

Don't postpone your Easter Duty. Attend to it soon, and then receive the Sacraments frequently during Lent.

First Sunday In Lent

February 11, 1951

"Behold now is the acceptable time, now is the day of salvation" (2 Cor. VI, 2).

Last Sunday we began the most solemn part of this extension of the Holy Year, and if you were ever serious in your lives you should be serious throughout the Lenten season.

The Lenten idea is expressed in the gospel of Ash Wednesday. The Church is called on to pray, "Spare, O Lord, spare Thy people," and the people are called on to "fast, weep and morn" because they had separated themselves from God by sin, and now must return to Him if they would receive mercy.

(1) By having ashes placed on your forehead you were reminded that the bodies which condemn most souls to hell will soon return to dust; also that if "we remember our last end we shall never sin"; that our bodies must be "chastised and kept in subjection" for their own eternal good. If the soul is saved the body will be saved also.

God Himself established the religion of the Old Law as He established that of the New. Through His holy prophets He warned the Israelitic people that works of penance were necessary for all who had ever fallen into sin. That lesson was taught by Noah before the deluge, which itself occurred because people did not do penance. Moses was a herald of the same message, and John the Baptist taught it and practiced it most severely.

Christ, Who came from Heaven, as our Savior, insisted that we would not be exempted from works of penance despite His costly redemption: Unless you do penance you will all perish," was His admonition. He denounced the people of Chorozain and Bethsaida for not doing penance in sackcloth and ashes.

(2) In the early days of the Church very heavy penances were imposed in the Sacrament of Penance both to keep the sinner reminded that violation of God's law by creatures entirely dependent on Him cannot be tolerated, and in order to keep him serious about amendment. If the discipline of the Church has changed, it is not because God has changed, or because the evil of sin is less, but rather because the Church was able, by the application of Christ's merits through Indulgences, to supplement the work of personal atonement.

Unless people do penance for their sins they are likely to lose all sense of its heinousness, as most of the world has already lost it. No matter what the world thinks about sin, it is today what it was at any time in history, because it is still a violation of God's laws and because His attitude towards sin simply cannot be altered. He would not be infinite holiness, not an infinitely perfect Being, if He could be, in the slightest degree, indifferent towards the conduct of His children.

Those persons who have observed Lent best are the ones who probably needed it least. Good people can always be counted on to harken to the call of God through the Church. But the ones who have neglected prayer and the Sacraments, who have contracted a habit of sin, of whatever sort, who are worldly and material-minded, need Lent badly. In the words of St. Paul, I appeal to them to accept this season as "the acceptable time, as the day of salvation."

If the great saints led penitential lives habitually, every person certainly can lead a penitential life during the short season of Lent. It is the only gate through which a sinner can expect to enter the Kingdom of Heaven. In the Old Law David, the saintly king, taught us what our attitude towards past sins should be, and in the New Law St. Augustine, the convert, tells us that we must either do penance or burn. After his conversion his motto became: "My Lord and my soul's salvation. I desire these and nothing else."

Why did Christ observe forty days of fast and abstinence if it were not to teach us a lesson?

Moses the great law-giver and Elias the great prophet of the Old Law, did the same thing.

Why are people flocking, in greater numbers than ever before, into the strictest religious orders?

(3) Those who are experts in the spiritual life, who understand God and His ways better than others, are absolutely certain that the world's plight will grow worse instead of better unless mankind will return to God. You will recall that Abraham had implored God to spare the inhabitants of Sodom and Gomorrah, and that God agreed to do so if fifty righteous persons could be found among them all. Today the proportion of righteous persons in the world is far smaller, and, therefore, God, Who has not changed, will not spare this world unless a larger portion will repent

and "seek first the Kingdom of God."

You have often been reminded that because the law of fasting in the United States is easier in our day than it was in the past, you must perform works of penance of other kinds. During Lent every person who is employed could easily save by self-denials an amount which would represent his share in the maintenance of diocesan and war relief needs.

It is the Mass that matters and, therefore, it should be attended by at least one person from every family every day during Lent; and the Sacraments should be approached frequently, especially by the sinner, because they are curative. They are not intended as a reward for virtue attained, but rather as a means to conquer faults, and to lead to a virtuous life.

Conclusion: Therefore in the words of Holy Scripture, let me say: "No one who hears My voice should harden his heart," but should rather resolve here and now to make this Lent the best ever, the sinner by way of atonement and reparation for his own sins, and the better people by way of reparation for the sins of men in high places, who are running the world into ruin because they are leading it away from God.

Second Sunday In Lent

February 18, 1951

All over the world, at the present time, the irreligious are far more aggressively active than are the religious; professed atheists far more apostolic than Christians.

(1) What can be the explanation?

Error is always more bold than truth, because those who possess the truth are at peace with their own minds, and, if living rightly, are always at peace with their own hearts and consciences. Error, on the other hand, keeps one restless and upset.

We are told by students attending our secular universities that the agnostic and irreligious professor finds it difficult to suppress his personal ill-feelings toward religion. He not only gives vent to them in the class-room, but talks about them on the campus or at whatever place he converses with others. You know that is not true of the Catholic or the average Protestant. But even he too carefully keeps his religious feelings all to himself.

But will he be excused for this by God, Who wants him to place his religious interests first? It was Christ Who said "out of the abundance of the heart, the mouth speaks," which means that if the heart of a man be full of irreligion and skepticism he talks about it; and it should mean that the one whose heart is filled with faith and religious sentiments should also talk about the same.

The devil called by Christ "the prince of this world," who is filled with revengeful hatred towards Christ dominates the minds and hearts of the atheist and of the irreligious and even more so of the sensual-minded. He arouses his fol-

lowers into action against Christ's religion more than against anything else. Religion teaches the truth while the devil is an apostle of error; religion operates for God, and the devil, separated from God for all eternity, hates Him.

(2) We observe the power of God-hatred and of irreligion everywhere in the world, and particularly in Russia, where the churches have been closed and converted into theatres or barns, where Communism is taught in place of religion in the schools; where the civil rulers constantly carry on propaganda designed to check the spread of religious influences. They are professed atheists and, as we remarked, aggressively apostolic for the spread of their errors. They have forced their irreligion on many nations whose population today, together with their own, counts nearly one-half the population of the entire world. They have not converted most of the people to irreligion as yet, but they forbid them the freedom to practice the religion in which they deeply believe.

Communism pretends to be a government "of," the Proletariat or the common people, while it is a government "over" the common people, a tyrannous government, which enslaves its subjects not only bodily, but attacks what they believe in their minds and hearts. The people are expected openly to fight against the religion to which their ancestors had belonged for a thousand years, and from which they had received so much solace and comfort.

Communism follows the tactics of Satan which are the tactics of deception. We pray to be delivered from the "wiles and deceits of the devil"; and Christ called the devil "a deceiver from the beginning." The Communist governments carry on their propaganda through the press, over the radio, in the schools; and they forbid, under penalty of death, the criticism of any act of the government. Yet the number is not small in this country of those who approve of all that.

(3) If we, who possess the truth and also possess the means of grace, are to be complacent and do not engage in a counter crusade, we will leave the entire field in the hands of God's enemies, who if they are to meet with no opposition, must win their battle by our default.

We pray for Russia and for a change of heart in the Communist rulers towards their subjects, but prayer alone will not check Communism. It must be united to a crusade of activity. If Christians were even one-half as zealous and apostolic as Communists we would easily win the victory.

Conclusion: Communists, as well as professed atheists and skeptics in our own nation, tell us loudly that there is no God, but their actions belie their profession. If there is no God, then why such an intense war against Him? If the Catholic Church is not Christ's Church, why is it alone singled out for attack and misrepresentation?

Therefore during the season of Lent not only deplore your past lethargy and indifference, but get into an active crusade for God. Work for Christ during this entire year as you have never worked for Him before, and see how much joy you will get out of it. Don't forget to make your Lenten sacrifices

doubly meritorious by applying to a good cause the dimes, or quarters, or more, you save each day by not attending the movies, by denying yourself every other impulse to smoke, etc.

Third Sunday In Lent

February 25, 1951

If Mr. Gallup were to take a poll to determine how much knowledge Americans have on the Blessed Trinity, the Incarnation, the Redemption, the Mission of the Holy Ghost, Sanctifying Grace, what utter ignorance he would discover!

(1) If people have no knowledge of the fundamentals of the Christian religion, they cannot intelligently follow this religion. Love of God and even fear of God presuppose knowledge of God. Hence if a person has only scant knowledge of God he cannot truly love Him, and will pay little attention to His laws.

While you are obliged to love everyone because he came from God, just like you did; because he is destined to the same Heaven as you are; because he is a fellow human being, you cannot love him in a personal way unless you know him or at least know considerable about him. If you were asked whether you loved a certain Mr. Jones in New York, your answer would be an immediate: "I do not know him."

Now there is no knowledge of God taught to the children presently attending the public schools, and their parents who attended these schools learned nothing about Him. That is why there is so little religion in American homes.

If God is not known to the people of our country as a very personal Being, the Supreme Good, deserving of all our love and service, they will visualize Him only as an infinitely great Being, far removed from the world, and will not only not pray to Him but will practically ignore Him. You know Christ not only as your Creator, as your Redeemer, but as **One Who loves you infinitely,** and as one Who is ever ready to help you in the work of sanctifying your soul and conditioning it for everlasting beatitude with Him in Heaven. But the average person in our country has only a vague picture of Christ in his mind, and knows absolutely nothing about the supernatural means of salvation.

But what is worse is that if we do not love God nor even know Him, we pay no attention to His laws. We never had so many laws in our land as today, yet we never had so many law-breakers; our youths never had so much education, yet we never had so much juvenile delinquency. People who do not know God have no fear of God, which is absolutely necessary in one who has not been trained to love Him. Most Catholics serve God more from fear of punishment than they do out of love. We have every reason to fear Him, because we cannot prevent Him from punishing. If He is infinitely just He must punish the wicked as well as reward the good.

(2) Catholics, professed follow-

ers of Christ and even soldiers in His army, should be leaders, and never imitators of the conduct of their associates who know little about God because they have been taught nothing about Him.

We observe this even in children who attend our schools of Christ. They have been taught that it is wrong to steal or to lie, or to do the things which St. Paul says should not "be mentioned among Christians." They act on the theory that if others do these things they can hardly be expected to refrain from doing the same. It is often said that Catholic children, whose parents make great sacrifices to build and maintain their own schools, are no different from others. They should be vastly different; should be examples to all others. If they are not different, it is because they do not live according to the knowledge they have; and they will be far more severely punished when they violate God's laws knowingly than children who know nothing about them.

Parents, who miss Mass on Sunday, live socially like others, remain away from the Sacraments, even when conscious of unforgiven sin. By so living they almost challenge God to punish them. They are obligated to be an example to their children, to cooperate with the school in forming the lives of their children according to Christian ideals. If they do not worry more about their own conduct, they will just have so much more to answer for. Very few of them seem to take seriously the duties of their state in life. But God must hold them to the performance of these duties regularly and conscientiously.

(3) Everyone, Catholic and non-Catholic, becomes horrified when he reads or hears of the commission of certain crimes, such as rape. They do not reflect that if their son or daughter were to be guilty of the same thing secretly, it is no less an evil before God, and merits no less a punishment. They seem to think that a thing is serious only when it becomes known to the community.

They are shocked when they read of an acquaintance being brought before the court for thievery, but make very little of their own frequent small thefts. It seems not even to occur to them that they must make restitution of money stolen, no matter how small the amount, and that they have an obligation to restore the character which they have injured in the eyes of others.

They regard any kind of confession as repentance, while there is no repentance unless there be a firm resolution of amendment. The average Catholic approaches the Sacrament of Penance in a routine way, probably because as a child he or she started that way. But a good confession depends on a proper examination of conscience, supernatural sorrow for sin because of its eternal consequences, and a resolution to take the proper precautions to prevent a recurrence of the same sin.

Conclusion: Lent is set aside as a season of repentance and of penance, and that is why you are expected to attend weekday divine services, such as public Lenten devotions between Sundays; that is why you are obliged to abstain from meat on Wednesday as well as Friday, except on the Wednes-

day of Holy Week; that is why you are expected to confine the use of meat to one meal a day and to reduce the amount of your so-called breakfast and supper unless the latter be your principal meal; that is why you are asked to provide your home with a Catholic paper; to help the missions through a membership in the Society of the Propagation of the Faith.

If you would have knowledge not only of God, but of the Church's attitude towards public questions and modern problems, you must read the Catholic paper with great regularity. Let that be one of your Lenten resolutions.

Fourth Sunday in Lent

March 4, 1951

Since the Christmas message from Heaven emphasized the need of fostering good will the unprecedented amount of "bad will" in the world today must evidently be traceable to God's archenemy, the devil. There is no other conclusion justifiable.

(1) Bad will has caused every civil war within a nation, and every war between nations, as bad will keeps powerful nations well armed—a threat to the peace of the world.

In Spain the Civil War was instigated by Russia, just as the Civil War in China, and later in Korea was aided by Russia. After Russia itself became communized the heads of the government selected Spain as their next objective. They then began to prepare the way for it, but fortunately Spain has been the only nation up to now which has successfully kept Communism out. Yet people of bad will all over the world, and especially in this country, threw their combined aid to the Communists in that struggle.

Bad will and hatred towards the conquerors of Germany in the first World War led to the preparation by Hitler for World War II, conditioning the people by a propaganda of hate. Both Russia and Germany were animated by the same ill-will and hatred for other nations, even though they were suspicious of each other, as men of bad will usually are.

In our own country bad will towards the Catholic Church has produced organizations and movements designed to check the growth and influence of the Church, just as Stalin and Hitler declared war on the Church because it was the only obstacle they saw in the way of the spread of their special ideologies.

In the past, campaigns against the Church in our country were started by individuals who saw an opportunity to get rich by capitalizing on bigotry in the south and in the rural areas generally. Anti-Catholic papers were founded for that one purpose only. But today a campaign is headed by Protestant churchmen of many denominations who, for the most part, had long bad left-wing connections. The pretense for the existence of this organization today is alleged activity of the Catholic Hierarchy to get control of the public schools, and to

procure public funds for the support of parish schools and other Catholic institutions.

There is no truth whatsoever to these charges, yet millions believe them, because they have been deceived by the propaganda sent out. Every member of the Senate and Congress and of State Legislatures has been reached by deceptive literature mailed from the office of this new organization. I hardly need to retell the truth about what the Bishops of the United States want. They have never asked for public funds for the support of parochial schools, although that is granted in practically every country in the world. They only asked that children of all schools be accorded health services and bus transportation. But the organization to which we have referred—only because it dislikes the Catholic Church—is trying to prevent these auxiliary services to children attending non-public schools.

To the credit of the Catholic Church let it be said that there has never been an anti-Protestant movement on the part of Catholics, no organized efforts to injure the Protestant cause, even where Catholics constitute one-half and more of the population. Catholics have never published an anti-Protestant paper, while most denominational papers are regularly quite anti-Catholic in tone.

Your Church has never discriminated against any candidate for office because of his religion. Few Catholics throw their patronage to a merchant just because he is a Catholic, while the members of many sects deal only with their own.

The Catholic Church preaches love for everyone, even for enemies. It prays for Russia and for Communists, even though it must, to be loyal to God, detest Communism. It always distinguishes between persons and the errors by which they may be controlled. Since it is a Church of truth, it must combat error, but is always kind and loving towards the erring.

We are face to face every day with the devil hard at work through the press, professors at our universities and through anti-Catholic organizations. He can be conquered only as the Apostles were told he could be conquered, namely, by prayer and fasting. When we live like other people we are helping his cause, but we would be with God and against him if we proved the beauty of our religion by our own beautiful lives. Good Christians did more than anything else to convert the ancient pagan Roman Empire.

The message of Fatima, which the Holy Father wants us to learn, is that of repentance and penance, and reparation for the crimes of those who are fighting God and His Church.

Our good works and good will should be matched against the evil works and the bad will of the enemies of God.

Conclusion: The Catholic Church has nothing to fear from the closest investigation. After Pope Leo opened the Vatican Library to the scholars of the world it changed the tone of history for the better. The Church's membership is human and, therefore, has always included both great saints and big sinners. A distinction must be made between the eleven holy apostles and the one unholy Judas, between the Church and some people belonging to it.

Book Reviews

Mission to the Poorest

Jacques Loew, O.P.

Sheed & Ward, 1950, 184 pp., $3.00.

THE Catholic Church is a missionary Church according to the design of her Founder. That her mission can still be far from completion in her oldest centers is poignantly revealed by Pere Loew, a missionary in Marseilles to the poorest of the poor, victims of an oppressive economic system, whose efforts are directed solely to a bitter struggle for existence. Circumstances, exploitation, failure to gain sympathy or understanding, have brought these poor sinners to the slums and away from Christ.

Some semblance of Christianity has remained in their lives, but it amounts to little more than a superstitious, popular acceptance of Christian folklore. There remains no understanding of the mysteries of the Catholic Faith. It is of no supernatural value to these people who visit the church only three times in their lifetime, to receive the sacraments of baptism, first Communion, and matrimony, and once for their funeral.

Thus is the situation summarized by the author who lived as a priest-workman among the poor laboring classes of Marseilles. His survey of three years spent in such a life makes for fascinating and deeply moving reading.

Here we see the social problem of our age portrayed in all its ugly reality, where the Church has tended to drift from the common people, to lose sight of their struggle, to cease to fulfill her role of nurse and mother, so that her doctrinal role becomes intolerable, and this tender mother seems like a strange governess, her charity like condescending alms-giving. It seems imperative "that the Church should manifest herself to the people in her true role, entering into the entire daily life of the masses, flesh-and-blood workers—not in doctrinal matters alone, but in all the practical details of day-to-day living . . . She must continue the work of the laboring monks and pioneers of old, but in another sphere."

Pius XI wrote that two things are necessary: the reform of institutions and the reform of conduct. The author gives a living application of this truth. He points out that it is not the task directly of priests to change the social structure. To them falls the reform of conduct through religious education and the refining effects of the sacraments. They must live the Gospel and Christ in the midst of the masses in their own parishes. Their great concern has to be personal contact; their great weapon, personal example.

We thank God that conditions described in this book would rarely be found in American parishes. At the same time Pere Loew creates a certain uneasiness, for some of the symptoms he so clearly describes seem to have a disturbing, though perhaps still remote, parallel in America.

Maisie Ward writes an introduction and conclusion to provide the reader with further insights into the person of Jacques Loew, sociologist and parish priest. The foreword is by Archbishop Cushing.—William J. Lee.

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Currente Calamo

Continued on page 96

clergy examinations throughout the diocese. Come to Sonning, Berkshire, he began his tour with Simon de Manston.

Simon bitterly resented having to take the examination, for he avowed that an Irish Bishop had made him a deacon at Oxford and Bishop Hugh of Lincoln had ordained him priest in 1216. But the Dean and Simon were of the Diocese of Salisbury and the Bishop had given his orders.

The Dean started with the Gospel for the First Sunday of Advent. Simon couldn't turn the Latin into English. Next, the Dean turned to the Canon of the Mass and asked Simon to construe the four words: "Te igitur clementissime Pater." He didn't know what case "Te" was, or what governed it. Amazed at Simon's nescience, the Dean tried to encourage him by telling him to look hard at the four words and say what word could best govern "Te."

Currente Calamo

Simon stared at the four words for a while, then he smiled for joy at what he saw. "Pater," he exclaimed. Still more deeply amazed, the Dean asked, "Why 'Pater'?" "Because," answered Simon, "the Father governeth all things."

The Dean's comment on Simon's examination was "Fere omnino illiteratus."

We found this material quoted in the text of **Church Life in England in the Thirteenth Century**, by John Moorman, B.D., Emanuel College, Cambridge, 1945.

Correspondence

'Feelings Don't Count'

Editor:

THE article "Feelings Don't Count" (Dec.), by Lucile Hasley, helped me to be a kinder confessor. Hope she'll write down a few more new suggestions in the issues to come.

Gratefully,
A Jesuit Father
New York City

* * *

Editor:

A BLESSED Christmas to all who make **The Priest**. Every priest in the Directory ought to get a reprint of Lucile Hasley's article. Maybe that would make "mea culpa" mean something. God keep on blessing your good work, Pere-Frere!

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Correspondence

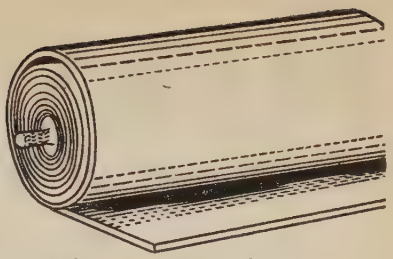
Editor:

MAY I offer my sincerest congratulations to **The Priest** for the splendid article "Feelings Don't Count" by Lucile Hasley. Many of us priests will be moved to exclaim a fervent "mea maxima culpa" upon reading it. As a professor "de Poenitentia" in a major seminary, I have been exhorting my students in season and out of season to practice the patience, kindness, and charity so charmingly described by Mrs. Hasley.

Perhaps I may be permitted to act as an "Advocatus diaboli" by suggesting the question: "How do priests get that way?" Is there any reason why a young priest, filled with burning zeal for the salvation of souls, becomes a cranky, curt curmudgeon of a confessor within a few short years? No doubt, the fundamental cause is a growing lack of cooperation with the sacramental graces of Holy Orders; but acting on the theological principle that the supernatural is based on the natural, I am emboldened to suggest the following pet peeves of many and many a confessor.

1. Coughing directly into the face of a confessor. Holy Orders does not render a priest immune to the thousand and one ills that human flesh is heir to. Many a confessor has to take to "sick bay" with a flu attack after hearing a goodly number of confessions — because of the carelessness of some penitent who didn't cover his face when he coughed in the confessional.

2. Glaring at the confessor if he has the temerity to leave the box for five or ten minutes. Priests don't want to keep the penitents



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waiting in line any more than the penitents want to stay there. But what a boon to the taut nerves of many a confessor can be found in a short breath of fresh air or a short smoke!

3. Lack of courtesy to the confessor when he asks questions. Even the most benign of the moralists — Genicot — places a serious obligation upon confessors to ask questions sometimes. But what confessor cannot recall snarling, impudent answers to questions that involve the very validity of the Sacrament. Confessors, as a rule, aren't nosey. They are not anxious to prolong unduly the administration of absolution. Hence, why can't penitents be just a little more civil in answering the confessors' questions?

4. Ignoring the exhortations of the confessor. A young priest is keenly mindful that he is a physician of souls, and as such is duty bound to offer apt remedies for the spiritual maladies of the penitent. Long and laboriously in seminary days did he pore over Noldin, Aertnys, and Arregui to learn the trademark of the recidivus, the occasionarius, the consuetudinarius. In the midst of applying the "apta remedia" of the learned authors, a hoarse whisper interrupts him: "What did you say my penance is?" Is it really too surprising that the confessor will be tempted to become cynical and discouraged in his well-meant efforts, and finally bog down into the mediocrity of an absolving-machine?

5. Bringing into the confessional matters which should be settled in the rectory. Ready though the confessor may be on other occasions to accept pew-rent payments

in the box he simply cannot be expected to make the exact change. A faulty memory may prevent him from reciting the formula for blessing a rosary. Saddened though the confessor may be on hearing the news that Uncle Jeb's health is not too good, he can hardly be expected to have pencil and paper with which to record a request for a Mass for dear Uncle.

Well, that finishes my list of pet peeves "ex parte poenitentis." What can we do about it? Perhaps we priests could devote a whole series of Lenten sermons to the simple little subject: How to go to confession.

And finally, Father, would you kindly withhold my name if you decide to publish this letter? I entertain a most selfish desire moriendi in lectulo. If my exitus from this world should be the rubicund road of martyrdom, I know of far worthier causes for shedding my blood than the defense of this letter.

Fraternally yours in Christ,
Anonymous

* * *

Editor:

IT IS QUITE unfair to discuss in print a subject about which one side is totally bound to secrecy, while the other side can dodge the issue by omitting the necessary facts. The article "Feelings Don't Count" did just that! Granted Mrs. Hasley is "simple as a dove," she should have acquired a little of the "wisdom of serpents" before daring the subject she chose.

I am inclined to think Mrs. Has-

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ley doesn't know what she's writing about, since she plainly gives herself away by showing a pronounced ignorance of the fundamental laws of human conscience in her following remarks:

"Where. . .is the logic in bulldozing a penitent who says he is **doubtful** about something?"

The logic in bulldozing such a penitent is to establish in the conscience of that penitent a **probable opinion** before he can be absolved. According to a basic law of conscience, it is always a **sin** to act in **doubt**! A conscience in state of **doubt** must be brought out of the **doubt** before it can **morally** act. If working with such a conscience is to be called **bulldozing** the penttent, then the whole purpose of confession is no more than psychoanalysis. If consciences are to be left **doubtful**, because of inconveniences involved, why confession? We priests find this spiritual dentistry just as painful as any penitent.

Alleges Inconsistency

Mrs. Hasley's inconsistency continues:

"Such as confessing 'impatience with the children' and having the priest thunder back: 'And why, Madam, aren't your children baptized?'"

There is only **one** fact necessary: "**Had** the children been baptized or **not**?" All that is needed to close the case is the one simple answer, "Yes" or "No." If in a certain parish ten confessions turn up at one sitting from ten penitents with the sin of "impatience with **unbaptized** children," chances are that the eleventh needs some investigating. Mrs. Hasley should realize, in the face of facts, that parents who

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will **not** have their children baptized can **not** be absolved by **any** priest!!

The confessional is not a couch, but is defined in canon law as an "internal court" — a small courtroom in which the priest is a judge, and the penitent bound to answer all questions simply and with humility, no matter how off-the-subject they may seem to the untrained layman. Questions that might seem not ad rem might well be necessary for the trained theologian in judging the worthiness of a penitent.

I should like to suggest to the authoress a book on the fundamentals of a **right conscience.** She might find out that Christ was not blabbering when He spoke of people who "strain at a gnat and swallow a camel." A more definite knowledge of the workings of the human conscience might help the authoress in establishing some kindness towards the man in the box, who also has a conscience; and who must make up each conscience that enters the confessional, as well as his own. If having to make up his own conscience about a penitent is unkind in the priest, then having to refuse absolution, according to Mrs. Hasley's principles, must be equivalent to sadism!

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Father Plus, the well-known spiritual director and writer, discusses simplicity and shows that it is a virtue of the highest order and not merely a polite synonym for want of intelligence. He has much to say that is interesting and profitable in regard to its use and practice as a virtue of Christian life and of its relationship to modesty, justice and truth. **$1.50**

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Correspondence

Hasley passed off for "several times" were mortal or venial, I am unable to say, since again she is indefinite about her own sins and the confessions of others in a way she is **not** about those of confessors. Mrs. Hasley's writing does not smack of a timid soul who would faint at making, what she calls, a "pared-to-the-bone" confession — at least to the extent where a priest would think she were concealing something. Kindness is **not** a paramount virtue for confessors at the expense of **moral certitude!!**

For kindness is not a virtue by itself. **Charity is the virtue,** for which Mrs. Hasley thinks kindness "can cover a multitude of sins." Christ spoke of circumstances when a person should even "**hate his mother**" . . . circumstances when he should regard individuals as "**heathens and publicans**" . . . circumstances when humans can be "**condemned into everlasting hell-fire.**" Somewhere along the line, Mrs. Hasley must remember, there is a breaking-point between conscience and its right to kindness. There are times when kindness is weakness, a condoning of sin, or at its best, cheap sentimentality. In the summary of everything, **hell will not be kind!** Confession is often the rescue-work of men from themselves. If kindness is to be interpreted as a subjectivity dedicated to minimize the objectivity of sin, it becomes the "kindness" preached by those who would even do "killing" and call it "mercy". . .

Mrs. Hasley is perfectly free to choose a confessor to her liking, one who is more her own balance of personality, one, perhaps, who does not get under her skin, but

not for the reasons she proposes: namely, that the confessor has no right to quiz the penitent when the latter is vague or halting. She assures us that she is so appreciative of the kindness of priests. I wonder! She seems incapable of recognizing the zenith of kindness in the priest who took the time to have her change "several times" into something more definite. He was interested enough to want to forgive all her sins. If confessing "several" is worth all the agony Mrs. Hasley says she goes through in confession, that priest did her a decided service when he got her to confess a recounting. First things first!! Sins and their number — and then time for spiritual chit-chats; horror for even the least and last venial sin — and then time for talk about Mystical Unions!!!

"Easy Rules" To Remember

Let Mrs. Hasley memorize the following easy rules for so-called "little sinners," who are neither "hot nor cold!"

(1) Carelessness about the number of sins confessed is indication enough of the unimportance of the sins in the mind of the penitent.

(2) Indication of the unimportance of his sins in the mind of the penitent (when they are all venial and probably habitual) is indication of a lack of the purpose of amendment in confession.

(3) Lack of the purpose of amendment in confession is lack of sorrow.

(4) Lack of sorrow in confession makes the confession invalid, the same as trying to baptize without water or form, or saying Mass with vinegar.

(5) A willfully invalid sacra-

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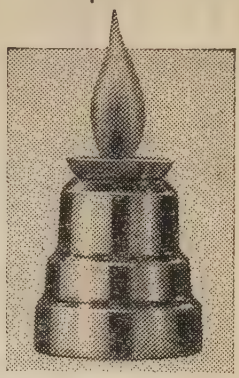

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Correspondence

ment on the part of the minister or the penitent is a sacrilege for either, or both!!!

The man who enters the confessional and begins, "Father, put me down for everything — but **never** again!" is easier on the sacerdotal nerves than the soul who is already convinced of membership in the **tenth** angelic choir, but shows at a glance a rooted pride that no one can uproot!

(Name withheld).

Beggars In Christ

Editor:

THE June issue of **The Priest**, by Providence, I pray, rather than by accident, reached me from an unknown benefactor. On page 462, I read the review of Father

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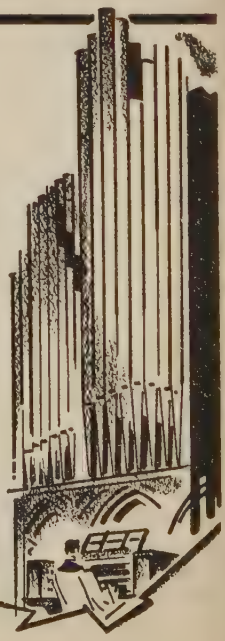

Frey's "Christ in the Gospel" — a "financial" answer to my dreams: so uncostly and yet, according to the review, so good.

I have 8,000 parishioners with no Catholic school. It is financially impossible. With my servants, I live on about $30.00 a month. But there is a public grade and high school. The Government looks after them in genuine state-fashion; and 90% of the students are Catholic.

I must do something for them. They need good reading matter, but I cannot afford to supply it. The ubiquitous forces of evil supply them with dirty comic books, etc. Hence this humble appeal to you priests in America. Please help me to give in your name a copy of the above-mentioned book (cheapest edition) to every one of the 85 high school students here in my parish. God will repay you. I honestly cannot. Any good reading matter will be so welcome.

Humbly and gratefully yours in Christ,
Charles Schreiner, M.H.M.

Convento
Barbaza
Prov. Antique
Philippines

* * *

Editor:

I AM a faculty member of a seminary situated in a province where many schismatics thrive. The seminary is still in its infant years with 26 seminarians till the fourth-year Latin course. The idea of our Bishop in erecting this preparatory seminary is to foster more vocations around these places where there is so much opposition to the Church. For the benefit of our handful of seminarians, we are campaigning from your readers books to equip our meager library. May we hope that this appeal will

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be published in your magazine, if it is possible, and that the readers may correspond to it.

May the Divine Child reward your reverence for this consideration, for this I and my boys will be praying.

Truly yours in Christ,
Rev. Raymundo Gracia
Immaculate Heart Seminary
Laoag, Ilocos Nortz
Philippines

Favors Swap Shop

Editor:

I WANT to register my hearty approval of the swap-shop idea appearing in an anonymous letter in the July issue. The subject of practical pastoral problems gets very scant attention from our clerical magazines anywhere. I subscribed to **The Priest** in the first place hoping to get such help.

Some of the most successful methods I have used in my parish have been stumbled onto, or adapted from secular business or shop practices. Virtually every profession has its technical journals which abound with discussions of current problems and ways of handling them. Why should we have so little of the sort?

For instance, here is a stunt we have inaugurated: The corresponding secretary of our Junior Newman Club writes — or at least signs on the behalf of the club — all letters to the local papers, answering materialistic writers when they attack Religion. Usually it is quite easy to punch full of holes the arguments set forth by ignorant people. The priest does not

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Correspondence

want to get into a correspondence-column argument, but a high-school club may reasonably take it on, and where they get their material is their own business.

Sincerely,
(Rt. Rev.) H. D. Buchanan
St. Joseph's Church
El Paso, Texas

* * *

Editor:

THE swap-shop of priestly ideas has been recently mentioned. I'm completely in favor of it. An objection of the editor is that there are too many departments in **The Priest.** My reaction to that is that I would trade any three departments already existing for this new medium.

The experts who run various columns are specialists at times, but how often some simple priest has found a refreshing original way to solve a problem.

Sincerely,
R. Amiro
Saint Michael's Rectory
54 N. W. 32nd Place
Miami 35, Florida

'Tremendous' Results

Editor:

I TAKE the liberty of writing you for two reasons: first, because I have been asked to do so by some American priests during my holidays at home in Ireland; and, secondly, because the work I am to speak about owes much of its inspiration to Dr. O'Brien's articles in **The Priest** last year and to other articles over the past three or four years.

As a result of this reading, I started an enquiry class in this parish last January — probably

the first of its kind on a parochial basis in England. The experiment was so successful that the Bishop asked me to write it up for **The Clergy Review.**

The result has been tremendous; dozens of enquiry classes — most of them thriving — have sprung up throughout the country. My autumn series is now nearing its end and, in all, over seventy non-Catholics have put in an appearance. It, too, will probably result in about thirty conversions directly, though only time can tell how many more will come into the Church as an indirect result.

I feel that this information, which owes so much to your esteemed magazine, will give you great pleasure.

Yours sincerely,
Michael O'Connor
Warwick Square
Carlisle, England

A Glorious Easter Collection

Editor:

IF YOU are a pastor or pastor-to-be, how would you like to have a "flock" of ten dollar bills rolling in to the parish treasury on Easter Sunday? Stay with us; it can be done, because it is being done in parishes which used to rejoice at the sight of single dollar bills at Easter.

Seven years ago we were given charge of this parish just two Sundays before Easter. The buildings, etc., were much in need of repair and replacements. So, instead of following the old pastorology of "festina lente" we plunged right into medias res, and told the people that time was of the essence. . .and if they wanted to encourage us with a good start they could throw away the old Lenten mite boxes, and brace themselves for a real Lenten sacrifice, which I wanted them to turn in in their Easter envelope. All we were asking, they were told, was one Lenten day's earning at Easter. Which, I reminded them, would be a ten dollar bill for most of them. (We cited some examples of Protestant tithing and one Catholic young man whom we named as giving ten per cent of his earnings to his parish.) And, of course, we stressed the much greater value they were getting for their money than Protestants get. . . that their parochial school was the result not of

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their sacrifices but of the sacrifices of their nuns and their pastor. And how about making a real sacrifice themselves on Easter to show their appreciation of the constant sacrifices of their Sisters and priest.

We let it go at that, and when we opened the Easter Sunday envelopes we counted a collection that was more than three times the usual Easter collection.

Next Passion Sunday we told them that during the early part of Holy Week, each self-supporting parishioner would receive a letter, telling him what we would do with the ten dollar bills that we expected on Easter. So, we sent them an Easter folder in which was imprinted the Holy Week and Easter schedule, a spiritual pep talk on their Holy Week confession and an envelope which we said was "tailored for a ten dollar bill." The collection that Easter was nearly seven times as much as it used to be.

Tenfold Increase

Next year, we did the same thing, telling them of the extensive repairs that had been made with the Easter offerings. And to what project the coming collection would be devoted. That year the Easter collection was nearly ten times what it used to be. Incidentally, we always enclose a little spiritual "premium" — Holy Year Prayer, rosary handbook, pamplet or folder — in our pastoral circulars. . . a la give-and-take policy.

During the past six years our Easter collections have enabled us

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to replace the church roof, paint the church interior, repair the exterior, install baptismal font, pad the kneelers, purchase a liturgical altar, new statues, new organ, reroof the school, paint the school inside and out, paint, insulate and provide new furnishings for convent and rectory, install some of the stained glass windows in the church, and provide new vestments, etc.

Moreover, those who now give ten dollars or more to the annual Easter collection have also increased their weekly envelope offerings to contain only "folding money". . . many who used to give fifty cents a Sunday often enclose two dollars now in their regular Sunday envelope. They've got "the habit."

By tradition we also have a "Fall Drive" instead of a bazaar. But, this Easter sacrifice seems to work best of all. Just because it is a Lenten-Easter sacrifice, I am convinced. And the Fall is crowded with special collections, religious and civic.

Only A Small Parish

Ours is a smaller parish of around two hundred families of steel-workers, mostly. And, about one-third belong to the "mixed-marriage" category. Our purpose in writing this is to let our fellow pastors in on the "secret" of a glorious Easter collection. Our neighboring brother-pastor has also adopted our Easter Plan, and although two-thirds of his parish is composed of national elements which have not been distinguished by their support of the church — if you know what we mean — (and every pastor knows) — his Easter collection has jumped from an aver-

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Correspondence

age $200 to approximately $3,000, in 1950. So you see, brother pastors, the plan works in these United States.

Try it out next Easter — especially if you have not been too long in your present parish — and when you see those tens and fives roll in on Easter, just offer one of your Sunday Masses for me. (I should ask you for a small percentage of the increased "take" for a pet charity that I have.) Remember, the more you can get people to sacrifice for the parish and Church and God's work in general, the more appreciative and the better Christians you will have in your flock. This we have learned after twenty-seven years of pastoral experience and experiments.

The publishers of **The Priest** will give you my name and address in case we can help you with any details of "The Easter Plan."

Fraternally,

A Northern Minnesota Pastor

Appreciation

Editor:

AGAIN I wish to express my deep appreciation for the immense help you gave the poor priests and seminarians in Europe by publishing our appeal for aid in **The Priest**. The response was most amazing. In eternity you shall see how much good you have done, Reverend Father. Your fellow-priests in Europe remember you daily at the Holy Sacrifice.

Respectfully yours,

Sister M. Laetitia, S.D.S.

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